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O P E R A T I O N

Q U E E R W A T C H

■ so it wasn't just paranoia ■



GayCommunityNews

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October 2, 1982

Busts for Sex in New York Park Skyrocket

By Bob Nelson

NEW YORK — Federal police at Jacob Riis Park in Queens have embarked on a questionable application of the public lewdness law, arresting a number of gay men at the park's beach and bath house this summer. Conflicting figures on the number of men arrested have been cited by sources in the gay community and by park officials, and Congressman Ted Weiss (D-Manhattan) may soon be going to bat for the gays.

Riis Park, which includes a "gay bay" where nude sunbathing and cruising are common, is part of Gateway National Park, a federal recreation area comprising most of Jamaica Bay in Brooklyn and Queens. The area is patrolled by federal park rangers employed by the National Park Service who are not responsible to any New York City official.

"Legally, what they are doing can't be called entrapment," said George Terzian, a gay lawyer who has counselled several defendants through The Loft Stop, a legal clinic sponsored by Gay and Lesbian Community Services. "Very sophisticated cops are getting people to put themselves in an aggressive position and get themselves arrested. Of course, it looks like entrapment and I'm quite enraged by it. But to prove entrapment you have to show that the individual would not have been predisposed to the action for which he was arrested, and you must show that he was pressured into it by the other party. That's very, very difficult to do."

According to sources in the gay community, approximately 1,200 men had been arrested this summer, which would be three to four times as many as in recent years. A man that Terzian had counselled said he overheard park police saying, "Let's see if we can make 1,300" and another defendant, who spoke to *GCN*, reported that a clerk in federal district court in Brooklyn told him that the 1,200

figure was correct. The figure also appeared in the September 13 issue of the *New York Native*, where it was attributed to Russell Nutter of Chelsea Gay Association.

But a public information officer for Gateway National Park maintained that only 306 men and three women had been arrested under the public lewdness statute at Riis Park from June 1 to September 18 of this year. "These arrests were made on the beach or in the bathhouse," said Manny Strump. "The individuals were seen either masturbating or simulating sex acts. We don't question them on their sexual preference." Strump said that the figures had been communicated to him by Major Richard Cusick, commandant of the U.S. Park Police for Gateway National Park.

But Paula Weiss, an assistant to Congressman Weiss who is not related to him, said that she had spoken to Robert McIntosh, a regional director of the National Park Service and administrator of Gateway National Park. "Bob kind of admitted that some of his people take their job pretty strongly," said Paula Weiss. "But maybe they can back off. I'm glad it's not 1,300 or 1,400 but even 300 is too many. We have to sit down as people to people on this." Weiss said that Congressman Ted Weiss, who sponsored legislation in 1972 creating the park, was willing to meet with park officials on the problem.

Several gay lawyers have expressed interest in such a meeting to find out why so many gay men were being arrested. "Money has got to be a primary purpose for the park police to be pursuing these arrests in this fashion," said Terzian. "They get \$50 every time an individual pays the fine so they're having a field day with revenues." Tim Sweeney, executive director of Lambda Legal Defense and Education Fund, added, "This concerns me because the motive seems to be strictly financial on the

part of the Park Service. If that is the motive, we can nail them on it for sure."

Concerned gay lawyers had called on Tom Burrows, the gay liaison to Manhattan Borough president Andrew Stein to arrange a meeting with park officials. Burrows referred the matter to Paula Weiss, a former park employee, who knew which individuals to contact.

Only a handful of the men who have been arrested have contested the charge of public lewdness. The basic reason for this, notes Terzian, is that defendants are no longer required to appear in court. Instead, they are issued a summons indicating that they could avoid a court appearance by sending in a \$50 fine. And the vast majority of those arrested have simply paid the fine. What the

summons does not reveal, however, is that by submitting the \$50, the individual is effectively pleading guilty to a federal misdemeanor and will have a federal court record.

GCN obtained a photocopy of the summons from one of the individuals arrested. The form bears the heading "Violation Notice Filed in United States District Court" and has spaces for parking violations, moving violations and "non-traffic violations." In effect, the form is a parking ticket that does not indicate the severity of the public lewdness charge. "I assume this is no different from a traffic violation. Individuals can contest the charge before a U.S. magistrate," said public information officer Strump when asked to comment on the summons form.

"For God's sake, ask people not

to send in that summons," pleaded one gay man who was contesting his charge, in a telephone conversation with *GCN*. "I wasn't guilty of anything, so I wanted to fight. I don't want to be convicted of a crime." The New Jersey man, who preferred anonymity, detailed what happened to him on August 22, a Sunday. "A friend of mine and I were getting ready to leave the beach. We went up to the bath house to change.

"I noticed this guy kind of cruising around. Mustache, shorts, shoulder bag, but I didn't pay any attention at the time. After we changed, I told my friend I was going to use the bathroom. He went outside. They have three chest-high urinals at the men's room there. Two were occupied and the guy with the mustache was cruising

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New York Lesbian Bars Lose Liquor Licenses

By Peg Byron

NEW YORK — Both lesbian bars in Greenwich Village have had their liquor licenses cancelled by the State Liquor Authority (SLA) on charges of discriminating against men. *Deja Vu* and *The Duchess* are now operating as juice bars and the resulting loss in business may soon force them to close.

Each of the two bars was visited by New York's Morals Squad in the late afternoon of September 8. Two employees were handcuffed and arrested at *The Duchess* and its liquor, cash registers, receipts and telephone books were impounded. The police then went a block and a half east to *Deja Vu* but no liquor was in sight there and no further action was taken.

The owners of both bars have been fighting discrimination charges since 1980. *The Duchess*,

owned by Mr. Shabtai Harari, lost an appeal to the U.S. Supreme Court last January 22. *Deja Vu* and its owner, Nicolas DeCurtis, had reached only the appellate level but in spite of the more lenient policy toward men were denied further appeal as a result of the *Duchess* decision.

The bars officially lost their liquor licenses at the time of the Supreme Court decision, but for reasons SLA officials could not explain no action was taken until the raid two weeks ago.

Immediately after the raid, Lesbian/Feminist Liberation (LFL) members and other women began support action for *The Duchess* unaware or unconcerned about the identical situation at the *Deja Vu*. *The Duchess* is usually more racially integrated than the *Deja Vu*, which has a much more solidly black clientele. A meeting was

held at the Women's Center on September 16 at which some women complained of past incidents of discrimination by *The Duchess* against blacks. With the Democratic primary only a week away from the meeting, several politicians or their representatives were also there, including Councilwoman Carol Greitzer. A petition was circulated and LFL agreed to purchase post cards to be sent to the SLA.

For lack of alternatives, both bars are normally packed with women on weekends and most week nights. "They're important to gay life," said a woman who stopped at a table in front of *The Duchess* to fill out a post card. "They're just about the only place you can go and be among your own and feel free. If there were other places to go they wouldn't be so important. It's too bad."

"I think it's unfortunate the socializing and liquor go together," said another woman.

Many lesbians clearly like the combination of liquor and socializing, since only about ten instead of the usual 200 were then inside the Sheridan Square bar.

The SLA requires that a bar be "bonafide," that is, open to the general public, and be "an orderly premise." The bars argue that since most of the customers are "gay girls," they cannot keep the premises orderly unless at least some men, those who might harass the women, are kept out.

Martin Mehler, *Deja Vu*'s attorney, said that he requested the SLA give lesbian bars guidelines for how to fully comply with both these regulations. He suggested the bars at least be allowed to advise men about the women's preferences before they come in. SLA Commissioner Hugh Marius said, "I'm black and I remember being told to use the back entrance of a bar in Mississippi. I don't want to put the power to discriminate in anybody's hands. A licensee cannot discriminate against the general public."

The bars' customers, lawyers and owners are saying that the SLA is selectively enforcing its regulations and that its penalties, license cancellations, are unnecessarily harsh. Mehler cited other bars which received only suspen-

News Commentary

FBI Surveillance: It Wasn't Paranoia

By David Morris

In an article published last July in *The Advocate* (issue 346), Larry Bush recounts a 30-year history of surveillance by the federal government on gay individuals and gay organizations.

Based on documents obtained through the now-imperiled Freedom of Information Act and on interviews with officials and ex-officials of the FBI and the CIA, the article describes two predictable goals for the spying effort and one that is unexpected: first, to protect "national security" by making sure that homosexuals are not given the chance to sell the country to Moscow and are not told secrets that Commie blackmailers might torment them into revealing (in another context, ex-CIA official Victor Marchetti described gay men as "unstable and vulnerable men, . . . angry with the system, . . . searching for a way to strike back at society"); second, to find foreign officials whose closeted homosexuality makes them vulnerable to the same kind of blackmail by the CIA; and third, to protect wealthy, closeted gay men from plain old financial blackmail.

As a whole, the revelations are

less than shocking. There's a long enough history of the government spying on its own citizens to have made us all cynics and there's even a perverse sort of satisfaction in having what might otherwise be dismissed as paranoid suspicion confirmed by the government itself. We were right after all.

As is the norm for such branches of the federal government, the logic of the explanations they offer is not convincing. In its alleged effort to protect closeted gay men from blackmail, for instance, FBI agents attended gay rights demonstrations, as though one could be blackmailed for what one proclaimed in a public demonstration. And files of newspaper clippings collected in the same operation included articles on prominent gay and lesbian leaders who, one would think, would be even less vulnerable.

It's noteworthy that in order to find the gay men they were so intent on protecting the feds had to employ "fugitive surveillance," an all-out effort involving opening personal mail, monitoring personal bank accounts and interviewing friends and neighbors.

There's no surprise in the attention devoted to barring gay people

from the armed forces and weeding out those already in. Since Berg and Matlovitch, a public battle has been raging between the Defense Department and those women and men who, for reasons that puzzle many of us, insist on their right to be soldiers and sailors.

There is an obvious error in the federal government's fight to keep gay people out of agencies like the FBI and the CIA on the grounds that their sexuality makes them vulnerable to blackmail by foreign agents.

The feds' fight is against a growing number of gay people who, by the very nature of what they are doing, are open about their sexuality and therefore not likely subjects for blackmail. A policy of employing out lesbians and gay men, obviously, would enhance national security by making the closeted gay people already employed there less vulnerable. The problem is one the feds could solve by declaring that there is no problem.

More current relations between gay people and the FBI were not represented in the documents but have been substantiated elsewhere. The FBI has been involved in the busts of a number of mem-

bers of the North American Man/Boy Love Association, for example, on suspicion of prostitution and pornography across state lines involving minors. The failure to back those charges with hard evidence hasn't deterred the arrests nor has NAMBLA's scruples about legality diverted attention from that group. Bush quotes one FBI official as saying ominously that child porn and prostitution cases still have "relatively high priority."

It is curious to learn, in the 1980s, that the FBI would suspect that the Mattachine Society and the Daughters of Bilitis had been infiltrated by Communists, as is revealed in a Reuters article apparently based on the same documents and published two months after the *Advocate* piece. The Communist Party USA has in its own fashion been at least as homophobic as the Moral Majority and as unlikely to try to recruit us. What's more, the Mattachine Society, the Daughters of Bilitis and the other early groups the FBI spied on are, by current standards, quite conservative. But if they seem conservative today, they were at least daring, if not

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News Notes

quotes of the week

"I'm sure that from time to time heterosexual males receive unwanted sexual attention from other men in public places. Who cares? The priorities in this situation should be spelled out. Society will not tolerate the possibility that a straight man might be propositioned if he walks past a group of gay men on his way to use a public john. Society is much more tolerant of the possibility that a gay man could be beaten or murdered if he walks past a group of heterosexuals."

— Pat Califia, in the "Pro" section of a two-part article, "The Issue of Public Sex," in the *Advocate* for September 30, 1982.

"A third and perhaps central problem raised by public sex is the damage it does to the image we are seeking to present to society..."

"The very core of what we have been seeking, individually and collectively, is the acceptance of our right to have relations with consenting adults in private. If my understanding is correct, that is the goal, with the affirmation of the dignity of each of us the intended effect. The further we get from that principle, the less convincing our position becomes."

— Eric Jay, in the "Con" section of the same article.

political goals

KITCHENER, ONTARIO, Canada — City councilors here recently voted seven to three to pass a motion prohibiting discrimination on the basis of sexual orientation in employment. The motion, passed in response to lobbying by three local lesbian and gay organizations, brings to four the number of Ontario cities with non-discrimination legislation.

According to *The Body Politic*, the Kitchener council's motion is the first legislative act to illustrate the fact that the new Canadian charter of Rights and Freedoms and the recently amended Ontario Human Rights Code specifically omit lesbians and gay men as a group protected from discrimination.

Although the new motion extends protection in matters of employment, it does not apply to city services and facilities. An additional motion which would have provided protection in those areas was defeated by the council. Alderman (sic) Richard Christy, who voted against the second motion, explained that "the question is not really one of accessibility but rather an attempt by groups to further their own political goals."

colombian gays

BOGOTA, Colombia — Activists here have formed their first national gay organization to facilitate legal, social, cultural and recreational programs. *Paz y Liberacion* (Houston, Tex.) reports that the group, Instituto Lambda de Colombia, will also publish a newsletter, *Lambda Gay*. Their temporary address is: Instituto Lambda de Colombia, c/o Ventana Gay, Apartado Aereo 25770, Bogota 1, Colombia.

never hired, never fired

WOODSTOCK, Vt. — A teacher here who claims she was fired from her job because she needed time off to have a baby has filed a discrimination complaint with the Vermont Attorney General's office.

According to the *Boston Globe*, Teeta Langlands says she signed a renewable contract in June to teach sixth grade at the school where she previously had a kindergarten class. In July, Langlands says, she told principal Norman Frate she was pregnant and would need time off during the winter months to have her baby.

Langlands claims the three-member Woodstock school board voted unanimously in August to fire her. But the board says the teacher was never formally hired and could not therefore be fired.

Vermont Education Association lawyer James Suskin says the complaint is the first step in possible legal action against the board.

new name

SAN FRANCISCO — Gay Rights Advocates, a leading public-interest law group representing the civil rights of lesbians and gay men throughout the country, has announced that it will change its name to National Gay Rights Advocates.

The name change, which is intended to reflect the national scope of NGRA's litigation program, will coincide with NGRA's fall membership program.

NGRA accepts no legal fees from clients, but instead relies on paid memberships for the costs of its operation. For more information on becoming a member of NGRA, write the organization at National Gay Rights Advocates, 540 Castro Street, San Francisco, CA 94114.

drag sweep

TIJUANA, Mexico — The Judicial Police in this border town recently arrested some 30 transvestites and transsexuals on prostitution charges.

San Diego Update reports that although prostitution was charged, the primary reason for the arrests appears to be that the men were dressed as women.

"Although some of us knew of the planned sweep," *Update* quotes a Tijuana gay activist as saying, "we don't have the organized communications network you Americans have to get the word out."

The men arrested have been required to pay fines of from 1,000 to 5,000 pesos.

heavy deference

WASHINGTON — The Reagan administration has made its first courtroom move against abortion rights.

The Guardian reports that Justice Department officials submitted a brief to the Supreme Court on July 28 urging it to give "heavy deference" to state and local governments in their efforts to keep abortions hard to get.

The "friend of the court" brief concerns challenges to anti-abortion laws in Ohio and Missouri scheduled to be heard in the court's next session.

In the Ohio case, the American Civil Liberties Union is suing the Akron City Council in an effort to strike down the only remaining provision of a broad anti-abortion ordinance passed in 1978. Previous successful lawsuits have eliminated all provisions of the law except a requirement that certain abortions be performed in hospitals.

In Missouri, Planned Parenthood is challenging a state law requiring that a minor obtain parental consent before obtaining an abortion. Other provisions of the Missouri law have also already been struck down in court.

schwule sache

EAST BERLIN — East Germans gathered at an Evangelical seminary this spring for the country's first national meeting of lesbians and gay men.

According to a report in *The Body Politic*, the meeting produced no formal organization, but it did begin a debate on the need for a lesbian and gay movement. Some conference participants said they faced no discrimination because of their sexual preference and that it was unnecessary to organize around such a "secondary consideration." Other participants upheld the importance of their gay identities and demanded measures to stop discrimination.

Before the rise of the Nazis, Germany had developed an extensive and visible gay movement with international connections. The movement was brought to an abrupt halt, however, in the 1930s, when the Nazis began their campaign to arrest, imprison and execute homosexuals. Although West Germany has since seen the rebirth of a popular gay movement, the meeting in East Berlin is said to be the first indication of the reemergence of the movement in Communist East Germany.

take back the neighborhoods

SOMERVILLE, MA — Women in the Boston area are gearing up for this year's Take Back the Night March, to be held on October 3.

For the past five years, Take Back the Night has been a Boston-wide march and rally in which 5,000 women have marched for one night through the streets normally thought to be unsafe without the danger of being raped or beaten.

According to Gloria Bernier, a member of the steering committee for this year's events in Somerville and Cambridge, "Although the Boston march was a powerful expression of women's strength and solidarity, this year our goal is to generate a greater neighborhood participation and networking which could make Take Back the Night a year-long working solution to violence." Bernier then added that groups from the area involved in issues will be invited to set up information tables at the rally. "We hope that these tables will be a focal point where women can discuss ways of combatting violence."

Barbara Coffin, another member of the steering committee, says that "we believe age, economics, race and sexual orientation all play important roles in the type and degree of violence a woman might experience."

The rally will feature presentations by speakers and local performers, and there will be interpreters for the hearing-impaired.

Anyone interested in learning more about the event or in volunteering to help organize it should contact the Somerville Women's Center at (617) 628-6311.

still on the air

PARIS — The world's first gay radio station has not only survived the first serious threat to its existence but has gained government funding in the process.

Writing in *Philadelphia Gay News*, Karla Jay reports that *Frequence Gaie*, a small, 24-hour FM station that has broadcast here since September 1981, has been allowed to continue operating despite a government attempt to reduce the number of small stations which have been on the air since Socialist President Francois Mitterrand opened up 1,000 new frequencies across the country in May 1981. *Frequence Gaie* was not among the 300 stations a special commission had recommended be allowed to continue broadcasting.

The omission of the gay station from the list resulted in a large demonstration in the Place de la Concorde on July 20 and in over 13,000 telegrams of support to the station and to the government. As a result, the station will continue to broadcast with the help of government funding of some 50 million francs (\$7 million) a year.

Although *Frequence Gaie* broadcasts shows for both lesbians and gay men, only 20 of the station's 140 volunteers are women. A worker at the station explained that lesbians are less organized than gay men in Paris.

a card for mother

TORONTO, ONTARIO, Canada — While Toronto police continue to arrest a large number of gay men on various sex charges, the Toronto Gay Self-Defense Group reports an increase in the frequency and violence of queerbashings.

In a story in *The Body Politic*, Dean Haynes of the Gay Self-Defense Group charges that Toronto police are making a concerted effort to avoid tracking down queerbashers and says that police have even tried to blame the victims of violent incidents.

Meanwhile, Right to Privacy Committee court workers monitoring daily docket sheets have found indications of surveillance by plainclothes police of tearooms and porno theaters. In the case of one man accused of masturbating in a department store men's room stall, prosecutors stressed that the men's room was near the children's wear department. The defendant countered by testifying that he had come to the department store to buy a Mother's Day card. Despite claims by his lawyer that police entrapped his client, the judge found the defendant guilty.

candidates' night

BOSTON — The Boston Lesbian and Gay Political Alliance, the Massachusetts Gay Political Caucus and the Campaign for Social Justice have announced their co-sponsorship of a Candidates' Night for those seeking office in the November 2 election.

All candidates for the offices of Governor and Lt. Governor and Boston candidates for State Senator and State Representative have been invited. Representatives of all three organizations and members of the audience will have the opportunity to ask the candidates questions regarding issues of concern to the lesbian and gay community.

The Candidates' Night will be held at the University of Massachusetts, at the corner of Arlington and Stuart Streets in Park Square, Room 222, at 7 p.m. on Wednesday, October 20.

recognizing the community

BOSTON — The Boston Lesbian and Gay Political Alliance will sponsor its first Community Recognition Evening on November 12 to honor selected individuals and organizations "for their service and contribution to improving the status of lesbians and gay men in the city of Boston."

Special awards will be presented to Boston gay rights attorney John Ward and former Homophile Community Health Services director Susan Rosen. Three organizations will also receive special awards: the Boston chapter of the National Organization for Women, the Boston Gay Men's Chorus and Buddies, a popular Boston bar with a history of active involvement in fundraising and organizing within the gay community.

The Community Recognition Evening will be held at the YWCA Auditorium, 140 Clarendon Street, Copley Square at 8:30 p.m. on Friday, November 12. Tickets are available for \$10 and may be reserved by calling (617) 247-3910 during the evening.

Hepatitis Vaccine Goes to Sexually Active

By John Zeh

CINCINNATI — The City Health Department's Clement Health Center is ready to begin vaccinating its sexually-active clients who want protection from the insidious liver disease hepatitis B.

The clinic is accepting additions to its list of seriously interested people to be screened for the three inoculations of Heptavax-B, the new viral vaccine that promises 95 percent immunity for five years.

The project will begin Oct. 1 at cost plus only 20 percent for overhead to patients, according to Center Director Michael Ritchey. Since the service is available on a cost-plus basis, anyone who plans a stay over six months in the Greater Cincinnati region is eligible, he said. Northern Kentucky health clinics will not offer a similar service.

The Center paid \$5,000 for 50 patient doses. More vaccine has been ordered. "Our ongoing supply contract has not been fulfilled yet," Ritchey said. "We will be able to keep up with the demand" despite limited supplies nationwide."

The vaccine is recommended for anyone with an increased risk of hepatitis: dentists, medical and lab personnel, dialysis patients, people who need frequent blood transfusions and sexually-active people.

The latter are prominent patients at the clinic, which recently expanded its services beyond testing and treatment for Sexually Transmitted Diseases (STDs).

Gay Broadcaster Fired

By Mark A. Perigard

CINCINNATI, OH — The Ohio First District Court of Appeals upheld September 1 the dismissal of obscenity charges against John Zeh, radio host of "Gaydreams," and station WAIF-FM, but Hamilton County Prosecutor Simon Leis Jr. has sworn to appeal the case to the state Supreme Court.

WAIF axed Zeh and his two-hour weekly program last July 25 when he rebroadcast portions of the material that led to the original indictments against him in 1981.

Zeh was charged with four counts of disseminating materials harmful to juveniles after airing "A Guide for Greasy Fingers," a humorous discussion of sexual lubricants.

Those charges were dismissed by Common Pleas Court Judge Peter Outcalt on August 26, 1981, but Leis appealed his decision to the three-judge panel of the First District Court of Appeals, which upheld Outcalt's ruling just weeks ago.

Of Leis' vow to continue the fight in the chambers of the Ohio state Supreme Court, Zeh said, "He is a candidate for judgeship. Like a lot of right-wingers, Leis believes he is fighting for law and order, but he hits issues that are emotional hot buttons."

Zeh faults WAIF for caving in to pressure created by the indictments and cancelling "Gaydreams" one month before its fifth birthday instead of capitalizing on the publicity to get more support for the station.

"This station has never taken advantage of the indictments to call attention to first amendment freedoms, its own minority programming or the prosecutor's attacks on minority programming. WAIF is caught in a sticky situation — it wants to be competitive, serve minority interests and please conservative listeners," Zeh said.

According to Zeh, when he again aired parts of the tape that led to the original charges, the station management felt they had to

"The highest risk of exposure to this disease," Ritchey said, "are sexually active gay men and, to a certain extent, sexually active straight men and women. Because of oral sex habits common to gay men, they are increasingly at higher risk."

Hepatitis B is transmitted through bodily fluids: blood serum, semen, saliva and stool. "It is very contagious through those vectors," Ritchey said.

As many as half of hepatitis infections go undetected because jaundice does not develop. The U.S. Centers for Disease Control (CDC) estimate there are about one million chronic carriers in America, a figure that grows six to ten percent each year, according to reports.

Serious complications include massive liver destruction, cirrhosis and cancer. No treatment is available. At least 100,000 people are hospitalized each year and 250 die, according to latest CDC figures.

The preliminary test and the three necessary inoculations will cost \$145, payable "as you go," Ritchey said, expecting that preliminary blood testing will weed out many people who are already immune and don't require the three shots. "A significant amount of the high-risk population have acquired immunity through exposure to the disease, sub-clinical (or clinical) cases or by being carriers."

Many of the (admittedly small) number of men tested at Jewish Hospital here during this summer

showed a high percentage of immunity to hepatitis and do not require vaccination.

Clients with the built-in protection will be referred to the Hoxworth Blood Center at nearby General Hospital for possible participation in the vaccine's production.

Hoxworth enlists carriers to supply blood plasma for the project. Six people previously deemed eligible are back at Hoxworth this month; more are needed.

"The donors we have get a lot of satisfaction," said Hoxworth's Dr. Manley McGill. "This vaccine could truly prove to be the first anti-cancer drug. In other countries, hepatitis B is carried through many generations, resulting in Hepatoma or liver cancer. We'll see it here in America after several generations, but this vaccine will prevent it."

Ritchey urges people interested

in hepatitis vaccination to check their health insurance contractors since some do not cover preventive procedures. "It's unfortunate," he said. "It makes more sense for them to forego costly treatment."

The Health Department is seeking a ruling from its insurance carrier (Blue Cross/Blue Shield) for coverage of its employees, who face job-related risk.

Ritchey tapped a special Department revolving fund to pay for the first round of the doses so his clinic's pharmacy budget would not be strained. His request for Heptavax B was the first in Ohio.

The clinic contains the state's second largest clinic and a federal STD training project for health workers.

In addition to the hepatitis vaccination project, Ritchey is planning an educational campaign on another serious health threat —

Acquired Immuno-Deficiency Syndrome. AIDS includes a cancer and a pneumonia attacking sexually-active people and is "the most fatal contagious disease in America," Ritchey said.

In Ohio, two Cleveland residents have died recently as a result of AIDS; two other cases have turned up in Columbus and Massillon but none here.

"We're mounting a community-centered effort for awareness, early identification of symptoms, proper treatment, and information to attending physicians," he said.

Pneumocystis Carinii and Kaposi's sarcoma are "so indefinite and scary" that Ritchey several months ago began working with the University of Cincinnati Medical Center's Infectious Disease Division to pool resources in combatting any outbreak here.

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Another Druker Building Burns in Suspicious Fire

By Larry Goldsmith

BOSTON — A "suspicious" five-alarm fire has destroyed the roof and top floor of a recently-vacated building belonging to the Druker Company, owner of the Bromfield Street building which formerly housed *Gay Community News*, *Fag Rag* and Glad Day Bookshop and which was similarly destroyed by arsonists last

July 7.

In a related development, the *Boston Globe* published a story in its September 7 edition naming Druker president Ronald Druker as one of the city's leading tax delinquents, with property tax debts on several realty trusts totaling \$1.3 million.

The fire, in the Boston suburb of Newton, struck one of seven buildings scheduled for demolition by Druker as part of an office building redevelopment project. The last tenant had vacated the building just four days previously.

According to a report in the Newton *TAB*, city officials have described the origin of the blaze as "suspicious."

"The fire was set outside the rear of the building," Lt. John Pescosolido told the *TAB*. "It then extended inward. But there is not enough real hard evidence to indicate that there was a second fire set inside the building."

Pescosolido added that several area residents had supplied information which might aid the investigation.

Ronald Druker, a political associate and contributor to Boston Mayor Kevin White, is a major holder and developer of real estate

in the city. His father, Druker founder Bertram Druker, has been memorialized in granite in downtown Boston as a "Builder

FIRE UPDATE

of the New Boston." Last April, Druker and eleven others accompanied Mayor White on a three-week business and cultural exchange trip to China.

Druker could not be reached for comment on the fire or the delinquent taxes. Since the July 7 fire, the Druker Company has failed to return numerous telephone calls placed by *GCN*. The *Globe* article stated that Druker has also failed to return telephone calls placed by that paper.

Busts for Sex

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around by the end urinal. I went up and stood for about a minute.

"The guy in the middle left and I thought the guy with the mustache went out, too. Nobody was really jerking off, just shaking it a little. I'm not into public sex anyway, and that's certainly not what I went to the bathroom for."

"When I went outside, the guy with the mustache was there with a couple of park rangers. He said, 'This one and that one.' I was arrested along with another guy and they took us over to Floyd Bennett Field where we were fingerprinted and photographed. There were six of us there. I asked to be shown the law and they gave me the paragraph on public lewdness. Well, of course I had it out in the men's room. What do you go to a men's room for?"

Chelsea Gay Association reports handling about a dozen calls on the Riis Park arrests. "I've dealt with three personally," said Charles Jurist, a spokesperson and volunteer. "Some of the cases are really beyond entrapment, where the cop makes the first move. In one of our cases, the man was alone in one of the dressing booths with the door closed changing his clothes. The cops broke down the door, went into the booth and handcuffed the guy,

then took him over to be booked. How is that in their line of duty?"

Ironically, individuals who contest the public lewdness charge are not prosecuted. After a hearing before a U.S. magistrate from the National Park Service, cases are referred to the U.S. Attorney for the Eastern District of New York, which covers Brooklyn, Queens and Nassau and Suffolk Counties on Long Island. "In all the cases that I know of, the U.S. Attorney

Lesbian Bars

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sions and fines for similar violations. Women are also asking why the SLA is making its move now.

Marius said the cancellation of the license was justified because "the persons involved have no intention of changing their methods of operation." He said the SLA initiated its investigation of The Duchess in 1980 because of civilian complaints about discrimination. In 1979 it began investigating Deja Vu in response to a petition from the Washington Place and Square Association about noise in the bar. When investigators went to the Deja Vu, they could not substantiate those charges but they found discrimination instead. In both cases, they used entrapment as a method of investigation, sending several men to the bars a

number of times. One of them, Robert Militis, was reportedly especially disruptive.

Should they apply, the bars could be granted new licenses if the SLA approves.

Calls and inquiries from the community, including from Councilwoman Greitzer and Senators Ohrenstein and Passanant, are making the SLA well aware of the community's dissatisfaction with their actions.

Readers who wish to protest the actions should write the SLA, sending copies to local elected officials. Letters should be addressed to New York State Liquor Authority, 250 Broadway, New York, NY 10007, attention Commissioner McLaughlin. The telephone number is (212) 587-4002.

Community Voices

government atrocities

To the Editor:

It is good to see *GCN* taking up the issue of anti-semitism and the relationship of lesbian/gay and Jewish identities (*GCN*, August 14 interview with Evelyn Beck; Eric Rofes' recent piece), but it is very disturbing to me that these discussions avoid dealing directly with the issue of Israeli treatment of the Palestinians, particularly given the ongoing horrors of the Israeli invasion of Lebanon.

In the Evelyn Beck interview with Andrea Loewenstein, the only reference I could find to the "Palestinian question" was Beck's statement that "Israel has done things that are very problematic, that many Jews are very upset about, but somehow what has happened, the feeling that has come down on Israel is as though it's the worst, greatest monster that ever existed — worse than any other nation — and more worthy of destruction."

Sorry, but that just won't wash: it is a technique of rhetorical intimidation used to silence perfectly appropriate criticism by painting it as hysterical over-reaction. The Israeli government and its apologists have been using this ploy for years; but the bombs dropped on Beirut have, I hope, finally destroyed its remaining force. For the record: I think the government of many nations have been much worse than Israel, for many years (although the gap is getting narrower all the time), and I do not believe that Israel should be destroyed — although radical changes would be extremely desirable.

Living in Jerusalem as a teenager, in the 50's, I became familiar with several themes of common discourse. Among these were the frequent reminders of the Nazis' attempt at a "final solution" of the Jewish Problem, and the Arabs' desire to drive the Jews into the sea. I also became familiar with the racist contempt with which most Israelis regarded Arabs and Arab culture (from the frequency with which they were joined one might have thought the terms 'filthy' and Arab formed one word).

Consequently, I am not entirely surprised, although I am shocked and horrified at the actions of the Israeli government in Lebanon and the West Bank. It is particularly horrifying to hear Menachem Begin (a former terrorist now wielding State terror) talk about "solving the problem" of the Palestinians in Beirut by trying to drive them into the sea.

Living back in the States in the 1960's I became familiar with the claim that criticism of our government's atrocities in Southeast Asia was unpatriotic and subversive. Consequently, I am not moved by the claim that criticism of the Israeli government's atrocities is anti-semitic or even that it is "anti-Israel." The government (and a large portion of the population) of Israel has tried to deny the validity of Palestinian nationality for decades; now they are trying to terrorize and destroy it through the kind of obscene violence one would think Jews are too familiar with to use against others.

At this point there is little we can do, apparently, to stop Begin and Sharon from building up an account of horrors that will take generations to pay off. But it is important for Jews, in particular, to speak out against actions which are being at least tacitly supported by the American government, and to deny the existence of any "consensus" of support for the genocidal policies of the Israeli government.

Sincerely,
Larry Gross
Philadelphia, PA

ripoffs on the outside

Dear *GCN* and the world,

As I and my gay friends sit around and laugh and talk about your newspaper and then all of a sudden we stop and ask why there is never any information about sex change operations. We would like to start seeing some of this info in your newspaper. I would have sent a contribution but financially I am not well off. But I promise to send one in the near future. That's a promise to my heart.

All I can say is that *GCN* was burned because of jealousy. Some people can't make it and don't want others to try to make it, either! You know I recently read in the Detroit Free Press about Boston's racism. I had great intentions of paroling there after my sentence to apply for a job working with *GCN*, but when I read that it turned me off.

You know your newspaper talks about outsiders that correspond with prisoners and how they are "ripped off" sometimes. What about prisoners that are ripped off? I've answered three penpal ads and these people have stopped writing without a word about why, when I was open with them about my past, and explained that I couldn't get a picture taken because of the small budget in Michigan. And I want them fellas to know that it hurt very much, too!

GCN, I would like to extend my thanks to your paper, and I hope your staff doesn't have any racists. If so, please open their eyes so they accept a person as they are and not for the color he/she is wearing. Keep striving!

Towana E. Cochran

Ypsilanti, MI

welcome signs

Dear *GCN*:

I am the *Guardian* reader who wrote to the paper to request that their "Gay Rights" column be re-titled "Lesbian and Gay Liberation." In your "Quotes of the Week" in the July 24 *GCN*, you re-printed only part of the *Guardian*'s reply to my letter, thereby misleading your readers about a not insignificant victory against homophobia on the Left. For the benefit of your readers and in fairness to the *Guardian*, here's what you left out:

"We also recognize that the present title could be interpreted as implying support only for struggles involving the democratic rights of lesbians and gays, whose oppression involves many broader issues — in the realm of ideology, education, the family and every aspect of the social system — and whose fight is part of the struggle for socialism."

Not bad, eh, even if long overdue. I don't buy the paper's objections to the use of the term "liberation" in the column's title, but I think the response to my letter indicates that some Marxists are listening to what we have to say and can be "struggled with." Our relationship to straight Marxists is like that between blacks and whites who proclaim anti-racist sentiments — you gotta keep after them to make sure they don't backslide. But for we lesbians and gay men who believe that genuine liberation — as opposed to a limited acceptance by an oppressive, inequitable capitalist state — requires the creation of some form of socialism, working with the organized Left is a necessary, if often frustrating, task.

Here in the Big Apple we've recently seen some welcome signs of collaboration between lesbians/gays and the organized Left. The New York Marxist School has just concluded an eight-part lecture series on "The Personal and the Social" that presented numerous lesbian and gay speakers. The Committee of Lesbian and Gay Socialists (CLGMS) performed "Pennies from Heaven," a musical spoof of the "religious" New Right, complete with original script and songs, at the Marxist School's Brecht Auditorium to a large and enthusiastic audience. There was a visible lesbian/gay presence at a July 10 march and rally against the Israeli invasion of Lebanon. And the Federation for Progress, a newly formed Leftist coalition in which the Communist Workers Party (CWP) plays a significant role, has appointed a gay male activist from CLGMS to its national board. Both FFP planners and those who attended the coalition's conference at Columbia University in late July were very receptive to the arguments for gay liberation and its place in the struggle for social change that were offered by the CLGMS man and a lesbian attorney. Add to this the prominent involvement of lesbians and gays in virtually every major demonstration held in recent years against the domestic and foreign policies of the U.S. government and it becomes clear that the hopes for a rapprochement between lesbians/gays and the organized Left are not misplaced.

I hope that *GCN* will continue to maintain its independent Left stance and will also do its part to foster the growing dialogue between lesbians and gays and the "straight Left." Both tasks are urgent ones, and I'm certain you won't be deterred by the neoconservative kvetching of the Allen Youngs of this world.

Yours,
George DeStefano
New York, NY

i Yam what i Yam

Dear *GCN*:

I have been receiving the *Gay Community News*, and I thank you for it. Being a resident of a sex treatment center and having little money, it is most kind of our gay brothers and sisters to help. Those like myself and all gays are not allowed very much literature even though we are in the majority here. The straights are the rapists, and there are also men involved with incest.

I loved another boy when I was seven and he was twelve. As Popeye says, "I Yam what I Yam and proud of it." I was wondering if you know of anyone who would donate gay books. If you do I would give them out in here. Something should be done about kid gays. When I was a kid I had no one to turn to except other boys. I sure would have liked to have talked to a grown-up.

Yours in the struggle,
Robert Jude Ryan
Avenel, NJ

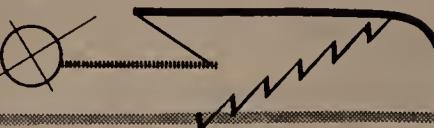
semi-guilty

Dear *GCN*:

I am receiving the *GCN* and am very appreciative toward all of you for sending it to me. I am incarcerated in a state mental hospital by order of a Los Angeles court.

I got your flyer about renewing my (free) subscription and would like to do so if you will let me. I would love to send you some money but at the present time I'm unable to do it. I realize it must cost money to send your newspaper to me, and I feel semi-guilty for receiving it. But I would hate losing such a great paper and would like to ask you if you would continue sending me the *GCN*. If not, I will understand.

Thank you very much,
Paul M. Casey
Patton, CA



Home on the Common

We are finally moving to our permanent location at 167 Tremont St., conveniently above the Dunkin' Donuts across from the common. It will take us a little while to beautify our new action office, but drop on by anyway!

Advertising Manager

Gay Community News is looking for an Advertising Manager. Responsible for overseeing advertising reps, soliciting new clients, and financial records. Experience helpful. Low salary, commission, health benefits, paid vacation. For more information, call Cindy at 426-4469.

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Our subscription files are ordered by ZIP code, not alphabetically. If you are corresponding with us about sub problems, please include your ZIP code or it will take a lot longer.

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Join the GCN

Over our vacation we have acquired five new Sustainers, bringing us to our level of 78 Sustainers out of the 100 we hope to recruit by 1983. We still need you to consider supporting *GCN* through minimal quarterly contributions of \$30. This week we hope to hear especially from fans of Martina, returning college students, and any of our friends outside of the Boston area.

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Community Voices

reminder to all

Dear *GCN*,

My lover and I recently returned from Canada, where gay people and the gay press are engaged in serious struggles with the cops and the courts. Shortly after returning, we heard the the *GCN* offices had been torched. When we cannot be silenced or subdued through legal means, there will always be those who will be tempted to silence or subdue us through acts of terrorism. Over the years the staff of *GCN* has struggled to keep a fine newspaper in print, and now *GCN* has quite literally gone through the fire. Let's trust that the moral and financial support from friends and readers of *GCN* will continue. Our means of communication must be cherished and defended.

In the July 31 issue of *GCN*, Allen Young suggested that the crisis of the fire might be a good opportunity for the *GCN* staff to re-examine some of its policies. Good enough, but Allen Young repeats statements which once again demand a response.

Young's book, *Gays Under the Cuban Revolution*, was reviewed by myself in *New York Native*, and by Scott Brookie in *GCN*. Brookie and I both agreed that Young had written an important book which deserves to be read, and Young objected to both of our reviews because we don't buy his Cold War liberalism. "Brookie," Young wrote to *GCN*, "judging from the review, apparently would have me echo the simplistic gay/left position that Cuba's persecution of gays is merely an unfortunate error." Young knows very well that there is no single or simple "gay/left position" on gays and Cuba. In fact, he knows that some gay leftists would support another revolution in Cuba which would replace the Castro regime with a socialist democracy. This knowledge does not serve his argument, however. By suppressing evidence, he practices the same kind of unprincipled politics which lead some leftists to suppress evidence of gay oppression in Cuba (including certain bigots and censors on the editorial board of *In These Times*, a left paper advertised in *GCN*.)

Allen Young criticizes *GCN* for giving Marxists "precious space" for their "tiresome rhetoric." He writes, "I and many other gay liberationists can attest that our revulsion for the Marxist dogmatists is as legitimate and based in reality as the revulsion others feel for dogmatists in the Republican Party and the Roman Catholic Church." It's a pity that Young pledged allegiance to the authoritarian left in his youth, and it's a pity that he got burned. In the process of healing his own wounds, however, he has become quite as dogmatic and demagogic as many of the leftists he attacks. Young imagines that he is engaged in heroic dissent, but in fact he is playing it very safe. Notice how he does not go so far as to criticize the Democratic Party, or the "tiresome rhetoric" of "Our Two-Party System." Young urges us not to make "the phony choice of 'communism' versus 'capitalism.'" Bravo! Is Young satisfied, however, to continue choosing between folks like Carter and Reagan, or even Reagan and Kennedy? *GCN* pays ample attention to the shenanigans of the Republicans; even Young does not fault *GCN* there. Instead, he faults *GCN* because it welcomes views which fall outside the liberal consensus. "Dogmatic" is the word folks like Young use to dismiss anyone who stands to

the left of liberalism; as used by such folks it has become a piece of "tired rhetoric," if by rhetoric we mean words which keep us from using our heads.

In the Aug. 7 issue of *GCN*, Debbie Wald wrote a letter addressed to Allen Young. After speaking of certain advances made by the Cuban people, she writes, "I do not have any answers to the question of Cuban homophobia; however, I have done my best to take a thorough and responsible look at the situation in Cuba, and I am clear on one thing: no matter what the conditions are like for gay men and lesbians in Cuba, I support the Cuban Revolution." Young will be pleased that Wald has added fuel to his fire. Wald should realize that a "thorough and responsible" socialist must condemn gay oppression in Cuba, because at least part of the answer to "the question of Cuban homophobia" includes international protest against the heterosexist Castro regime. Wald regrets the fact that gays are excluded from teaching and from the Cuban Communist Party, but allowed herself to be placated when told by Cubans that there is an ice cream parlor in Havana where gays congregate. If gays in Cuba are satisfied with an ice cream parlor, rather than gay pride and freedom, this in itself would be a sign of oppression and self-oppression. Young is absolutely correct when he states that exclusion from the Communist Party in itself defines gays as second-class citizens. Why does a "revolutionary" regime encourage and enforce such slavishness?

Having spoken to some Cuban lesbians, Wald writes that "according to them the gay Cuban — like the Black Cuban, or the female Cuban — is, first and foremost, Cuban. Their first priority is the Revolution. Everything else comes later." What has been gained by the Revolution if basic human rights are dismissed as "everything else" which "comes later"? Later when? Why have gays waited for their rights *more than twenty years after the Revolution*? If the Cuban Revolution poses a contradiction between being Cuban and being Black, female, or gay, then that revolution is quite simply not revolutionary enough. I have heard this criticism directly from a gay Cuban socialist who left Cuba during the Mariel exodus. This criticism is the strongest and most honest support which any of us can give to the Cuban Revolution.

Castro once proclaimed, "Inside the Revolution, everything; outside the Revolution, nothing." Young is right to call this an essentially totalitarian slogan, given that only one party holds all power in Cuba. Rosa Luxemburg wrote, "Freedom only for the supporters of the government, only for the members of one party — however numerous they may be — is no freedom at all. Freedom is always and exclusively freedom for the one who thinks differently." It's worth reminding Allen Young, Debbie Wald, and Castro himself that Rosa Luxemburg was a fighter for democracy precisely because she was a fighter for socialism.

Scott Tucker
Philadelphia, PA
P.S. — Lisa Orlando, thanks for "Love Dares Speak Its Name."

not a "sexual fascist"

Dear *GCN*,

I was thoroughly angered by the reviews of NOT A LOVE STORY — especially Lisa Orlando's discrediting of radical feminism in favor of some old rhetorical Marxist line that says all evil springs from capitalism.

I saw the movie and liked it very much. I saw it with my sister (who is straight), my lover, and some friends. When it was over (and I had shed some tears, but not been as upset as I thought I would be after having to watch actual scenes from porno shows), I stood up in the theatre and announced in a loud voice to those who were still in there, "I am so glad to be a lesbian!" Some people stared at me curiously and others sat there thoughtfully. I felt strong and proud. The movie had validated my feelings and given me the strength to move beyond pain.

Both reviewers discredit Klein as "middle-class" and "theoretical," though they give us no indication of what information about Klein's background led them to that conclusion. I am left wondering if they think that any Jew is automatically middle-class. The fact that a woman films a film does not mean she necessarily comes from a middle-class background. Even if Klein is middle-class, are her views invalidated? Orlando likens Klein to a "social worker," but the analogy doesn't work. While the social worker is of a different economic level than her clients, Klein is a woman and therefore is in the same gender class as the women who work in the pornography industry. All women feel and are affected by men's objectification of women's bodies — no matter how they respond to it.

Lisa, do you really not know the difference between pictures in *Penthouse* and pictures by Tee Corinne? Your exclusively economic analysis leads you to focus on externals only — "If there is no difference in the image, what is the difference?" The difference is in the motivation, and the attitude. To say that the "only" thing wrong is the attitude of the men is to belittle a very important difference! It is the difference between man's degradation of women as "just a hole between the legs" and a woman's desire to know and experience her own body. I have a very clear feeling of the difference between eroticism and pornography. Eroticism celebrates my body. It is sensual. It is part of the empowering of women (e.g. LIBERATING MASTURBATION). Erotica can be created by men as well as women, but it is difficult and rare for men's erotica to be non-pornographic in a world where men fetishize women so much (which leads to such things as shaving legs, female circumcision, footbinding, and the fashion and cosmetics industries).

Pornography, on the other hand, degrades, objectifies, and fetishizes women's bodies. You may disagree with me on whether a certain picture is pornographic or not — but it is something each of us knows when we see it, even though our standards may differ. There is clear erotica and there is clear pornography, and there is a big gray area in between which depends a lot on the eye of the beholder! I know when I feel exploited and so do you. Pornography is characterized by male dominance and a definite lack of reverence towards women's bodies. When I say reverence I don't mean chivalry, or any fake pedestalitis. I mean respect based on a genuine appreciation of women and sexuality and the life force.

Pornography does not have to be erotic, although it can. Advertising is often pornographic — such as an ad for Bloomingdales which shows a man's hand tying up two women with their newest fashionable belts; or the lipstick commercial which shows a woman saying, "I love my whip stick"; or the beer commercial where the woman says to the man, "I love it when you get forceful." These ads are telling men and women alike that women like to be dominated, coerced, "overwhelmed" by male macho. Some people might find these ads erotic; I don't.

But guess what, Lisa? I have found some pornography to be erotic. And that, I believe, is the source of the ambivalence you talk about. You do us a great disservice when you try to so clearly divide the "anti-porn" women from the ones who get turned on by porn. For instance, I found the scenes of the women dancing nude to be very erotic. And that caused an intense pain in my gut. For as I am tuning into the beauty and sensuality of the female body (or should I say "bodies," since we are all so different), I simultaneously tune into the male fantasies, exploitation, and voyeurism of the men who sit there so detachedly and hypnotically. An automatic clamp in my body suppresses the sexual arousal that I am feeling. And I feel pain. Pain for the battered women, incest victims, rape victims, victims of males' sexual violence everywhere — women whose bodies have been turned into playthings which service men (whether by stripping, forced childbearing, or whatever). It is the context of the erotica which makes it pornographic or not — and an oppressive male context spoils the open enjoyment of erotica for me. By "context" I do not so much mean the attitudes of individual men, though that is important, too. I mean the social context — that we live in a world where women's sexuality and bodies are not our own, but are harnessed like a beast of burden by and for men. (The fact that there are women who collaborate with men in this does not change the male nature of it, just as a few men working against violence against women does not change

the basic female nature of that movement.) In this world women are STILL forced into the following forms of female sexual slavery: rape, wife-beating, incest, genital mutilation, forced sterilization, illegal abortion, unnecessary surgery and other gynecological experimentation, forced marriage (or your child is "illegitimate"). Degradation by the publishers of "erotica" is part of this, related to how men hassle women on the street and the standards of how women are supposed to look (fashion and cosmetics). Most pornography airbrushes women's bodies to create a certain figure (i.e., thin). In fact, this is a good standard to judge erotica by. Does it present a variety of women's bodies? Do you see fat women, wrinkled women, women whose bodies do not fit the standard of what is beautiful in a woman? In a world where women's bodies are used to sell things and create a fantasy of love different from the realities of love, pornography is something much more than simple eroticism with a joy about sex. I question whether, as some would argue, it is better for "sex education" than none at all. It certainly is not better than the sex education that comes through, for instance, OUR BODIES, OURSELVES.

At a time in my life when I was not orgasmic, I used pictures from *Playboy* to masturbate. It worked. I had to suppress my feelings about the context of the pictures (which does come through in the images, I think). I would rather have used photographs of lesbians done by women. But I can allow myself to be turned on by women's bodies if I can separate it from the patriarchal context. So, obviously, I prefer pictures which come from outside the patriarchal context.

To say that the only thing wrong with pornography is that the exploitation of the workers makes it oppressive is ridiculous. The military, like the pornography industry, gets its main recruitment from the working class. It bribes working class people with promises of education and jobs. Does this mean that the only thing wrong with the military is that the soldiers are oppressed? Pornography uses the working class, the women who have few options to begin with in the industrial (not just capitalist) system. As Linda Lee Tracy says so clearly: "It's kind of pathetic that when we can put a man on the moon there's a woman on 42nd Street who can't do anything but . . . three things . . . work in an office where a guy tells her what to do all the time, or to be a prostitute, or to fuck her man in front of strangers." Linda Lee Tracy says a lot of good things about pornography, which she realized after working in the industry . . . but, in spite of the insistence on more testimony from women who "work in the field," Tracy is discredited as a "convert," because she has gone through a transformational experience and even (God forbid, the "woman's prerogative") changed her mind.

The issue is not whether pornography is legal or illegal. It is attitudes that must change, and these can't be legislated. Even though anti-porn feminists have repeatedly emphasized that it is not censorship we are after, we are still lumped together with people like the Moral Majority who want to outlaw eroticism of any kind because they think that a woman's body is pornographic. That is the traditional Christian view and it should not be confused with anti-porn feminism. We do want eroticism — in a non-exploitative context.

An article in *GCN* from August 9, 1980, tells the story of three Hartford women who poured blood on objects in a store and were acquitted. Part of their defense consisted of a witness who was repeatedly raped by her father while he looked at pornographic pictures. Here a correlation between pornography and male violence against women is very clear. In my own life, I have been beaten by my father, and from the time I was a little girl until I left home at eighteen, I had to watch him beat my mother, too, sometimes nearly killing her. I think you will find many women like me in the anti-porn movement. We have experienced male violence first-hand and we are aware of the depths of hatred which men can feel for women. It is not "theory" to us, and being middle-class does not protect a woman from male violence any more than it protects Jews from anti-Semitism.

I am tired of being called a "sexual fascist," as if I am trying to control others' sexuality and squelch sexual diversity. Contrary to "pro-porn" women saying that we are into censorship, I strongly feel that WE (the anti-porn women) are the ones who are censored and considered oppressive. Yes, I believe in tolerance, but no, I will not be tolerant of anything which is harmful and painful to women.

Yes, I believe in free speech but no, I don't think that gives men the right to publish any vicious thing about women they damn well please — any more than "freedom of speech" should be used to arouse racial hatred. This might sound like censorship to some, but to a battered woman, a rape victim, a battered child, an incest victim, a child of the Holocaust, or anyone else who has experienced male sadism first-hand, it is a genuine act of self-preservation. I wish that you, Lisa Orlando, and others like you, could hear our voices.

I don't feel comfortable "coming out" in the pages of *GCN*, so just sign me . . .
Stella Strega
Somerville, MA

"somewhat" disappointed

Dear *GCN*,

I'm currently serving a six-year sentence in Georgia State prison at Reidsville and very much enjoy reading the weekly newspapers you send me.

It "somewhat" disappointed me when I received a copy of your paper and saw the picture of your destroyed offices. The reason I use the word "somewhat" here is because I had faith that what you believe in and stand for will not be destroyed. People (a myriad of them) pull all sorts of underhanded stunts to get things to work their way; but what they fail to — evidently — realize is that "we" as a global community are too mentally strong for them to affect us. Therefore, I'm extremely proud (and not too surprised!) that you are still printing pertinent, provocative and educationally insightful news . . . Keep it coming. I love it!

With much mental support,
Armond Marshall
Reidsville, GA

pc cowards

Dear *GCN*,

I must comment on Charles Bonnell's letter about sexual censorship (Vol. 10, No. 8,9). I was especially delighted at the reason he gave for the Harvard-Radcliffe Gay Students Association not carding people at their gay film festivals: ". . . It never crossed our minds."

Wonderful! Righteous ignorance triumphs again. It never occurred to them to do the wrong thing.

With all due respect (and not a whit more) to those who believe that virtue must be learned, some people are just naturally brave and good. Ain't it the truth?

The ignorantly brave go merrily along, but high political consciousness doth make cowards of us all.

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Surveillance

continued from page 1

radical, in the '50s. And by FBI logic, any movement for social change is subversive and therefore probably Communist. (What's more, Mattachine was not infiltrated by Communists, it was founded by them, notably by Harry Hay, although an early upheaval replaced the Communists with more conservative leaders.)

The significance of the revelations will be lost on those who have not developed enough scepticism to reject the FBI's word that the surveillance of gay people ended in the late '70s. It's unlikely that in the 1980s even the FBI would suspect cooperation between the gay movement and the Communist Party USA, still as stodgy, out-of-touch and homophobic as ever. But in other countries, particularly in Latin Ameri-

ca, the gay movement has developed close ties with the revolutionary left, including communist parties. And while there is hardly cohesive international solidarity among gay organizations, there is contact and support that is likely to grow. A representative of the revolutionary government of Nicaragua, remember, spoke at the San Francisco pride rally this year and was enthusiastically received.

And one of the more important developments in the gay and lesbian movement in this country in the past few years has been our increasingly visible participation in a number of other progressive movements.

Surely the FBI has missed none of this. And surely to FBI logic still equates struggle for social change with subversion.

History doesn't repeat itself; it continues.

Sexually Active

continued from page 3

The 16-year veteran of the Health Department pioneered outreach among vulnerable citizens by testing them in a popular gay bar, a technique replicated in other cities.

At its Aug. 8 meeting, the Greater Cincinnati Gay Coalition passed a resolution thanking Ritchey and his department for "keeping Cincinnati's homosexuals healthy." The group urged its members to help raise money for people who can't afford the vaccination, attend the AIDS meet-

ings and to get screened for the vaccine. GCGC invited the Hoxworth Center to take blood samples of possible donors in the manufacture of Heptavax B at its June Lesbian and Gay Pride rally on Fountain Square.

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Odyssey of a Unicorn Just One Person

By Nancy Walker

In March my sother and I bought a house, called, for lack of a printable alternative, THE HOUSE. Because THE HOUSE was such a mess, much worse than we had anticipated, and none of the windows went up and down, a great deal of work had to be done to make them functional. It so happens that my stepfather is a retired ship's carpenter, and knows all about windows (and thinks he knows all about everything, but that's another story), so Mother, always trying to be helpful, dragged John to our abode for the last two weeks in June.

Mother is the only mother I will ever have. During my youth she was THE ENEMY, but for a number of years now, especially since my father died, she's done her damnedest to be my friend. So, she brought John to do the windows, but John is a very narrow-minded man, and Mother is terrified of his finding out that my sother and I are more than just housemates (that's roommates translated to a higher cost bracket).

I really wouldn't mind letting John know and having him deal with the knowledge, but Mother is afraid he'll reject her along with me, and she's much more likely to suffer if that happens than I am. With her welfare in mind, though muttering frequently under my breath, I agreed to keep our lives as much a secret from John as we do under ordinary circumstances, which is to say not very, but he doesn't ask any questions or think much about us, or he would know.

As it fell out, the pride march came on the first weekend that Mother and John were with us. It had become apparent by that time that John, left to his own devices, would destroy the house in his attempt to "help" us. He is very fond of my sother and wanted her around all the time to assist him in

helping us. It was a complicated and not very pleasant situation, but my sother has the patience of a saint, so she jumped between John and me and prevented me from literally throwing him out of THE HOUSE.

Naturally, the question about marching in Boston's Lesbian and Gay Pride could not be avoided. The march has always been a promise to myself, a way of keeping faith with the things I most cherish and most believe. This year, for a number of reasons, I was depressed and fed up and all but willing to let the day pass unmarked by any effort on my part. However, the spirit rallied in time and I was raring to go.

What to do about John? How could my sother escape, and, if she did, what harm would come to THE HOUSE in our combined absence? Further, wouldn't she question our rudeness in leaving him and Mother all alone while we went off on a pleasure jaunt? My sother decided that the better part of valor was for her to remain at home with John and for Mother to accompany me on the march.

Mother tends to go with the flow, but she turned a little green around the edges at the prospect of taking a long stroll down lavender lane. Nevertheless, she agreed to our proposal and John wasn't at all ruffled by the idea of Mother and daughter going off together, so long as sother stayed home to play with him.

Usually the day of the march is hot as hell and I am terrified of not being able to march the whole distance because I suffer so much from the heat. A couple of years ago I almost fainted just before we got to the Boston Common. This year it was relatively cool, if not actually cold, and the forecast warned of impending rain. I was delighted about that, but I had a different physical problem this year.

Towards the end of May I had

fainted or otherwise contrived to fall on the sidewalk on my way back from lunch. My ankle was so badly injured (not broken though) that I could hardly walk and required the support of a cane. Marching at all was probably foolish, but I am nothing if not probably foolish, so I said I would begin, and go as far as I could. My sother said she would drive Mother and me to the meeting place at Copley Square and then take two folding chairs to the rally site so that if we made it there, Mother and I could sit for the speeches and entertainment.

On the way to the parade grounds Mother seemed a bit agitated. She asked, "Why do you have to do this? You are only one person, why do you have to march?"

I must explain here that Mother knows us and accepts us and loves us, but she really has no understanding of the underlying philosophy of liberation that motivates us. She thinks that "to live and let live" (her motto) means everything will be alright if you behave yourself and "pass," that is, stay in your closet, live a half life, lie all the time and swim around in a veritable sea of self-loathing.

I answered, "Everybody is only one person, and this is the only time each year that many, probably most, of the people in this march do anything that tells the world, or themselves, openly, that they are gay and proud of it. It is terribly important to make the statement with your whole self that you are who you are and that you demand the right to be who you are in peace and freedom."

Mother looked at me rather helplessly (I really do talk like this) and I continued, "I march because I want to see my friends and be with them. There are people I see this one time during the year and it is a chance for us to reaffirm our mutual concern and our affection for one another. If everybody thought that being only one person did no good, there would be no march and we would still be where we were before 1969."

I don't think Mother was particularly impressed by what I

said. It reminded me of a time when, as a college student at age nineteen, I had said to her, "You haven't seen any of my poetry recently," and she had answered, "I haven't understood it in years." Some things do not change, no matter how much time passes.

But other things do change, or there would be no hope. When I was young, my mother would never have considered anything so remote from her own lifestyle as taking part in a gay liberation march. Circumstances in both our lives have altered tremendously. We have both come to care more for each other than we ever did in the past, so, somewhat bewildered and nervous, Mother came along.

As we approached Copley Square and she got her first glimpse of the flags flying and the huge number of people assembled, she said, "Crowds frighten me." I said, "Don't worry, they are very gentle people."

Because I had to walk with the cane, and I am not swift at the best of times, Mother and I moved very slowly, giving us a chance to meet a lot of people as they passed us. Mother was introduced to everyone, and much photographed, I dare say.

It was too cold out for her and she did not have proper marching shoes, so by the time we got to the end of Charles Street she had several bleeding blisters on her toes. We met Bob Andrews, a GCN board member, who said he'd get some band aids for her, and he did just that. Everyone was as gentle and loving as I knew they would be.

Our friend P, who had promised to meet us before the march began, hovered near throughout the day. He is an extraordinary person and his presence made Mother less nervous. He kept running ahead (he is a runner), speaking with friends and then dropping back to be with us. I am quite sure that we couldn't have made it through the day without him. Because the weather was so cool, and because the love and excitement generated by the march buoyed me up, I was able to make it all the way. I assume my mother

made it because she loves me.

We arrived at the rally site and P said, "You wait here (by a tree) and I'll get the chairs," whereupon he ran off through the great gathering of people awaiting the rally. Mother looked panicky at his disappearance and asked, "What makes you think

was able to get the chairs here?" I replied, "She works miracles."

"Then what makes you think P

can find them?" "P works miracles, too." And so it came to pass.

P came bouncing back with the chairs and we settled ourselves in for the rally. By this time it really was cold. I had given Mother the long-sleeved shirt I had worn over my GCN t-shirt, but that was hardly enough to keep the poor thing from shivering. And well before the rally ended, the rains came. P said we should go to the Boylston stop on the Green Line and wait for him. He was going to run to his house and get his car so that he could pick us up and drive us home. Such is his kindness.

Mother was impressed by several of the speakers at the rally. She was really *listening* and trying to make sense out of what was to her a very unfamiliar situation. Everyone we met along the route was very kind to her and seemed pleased that she was there.

I am 47 years old. My mother is 73. It had not occurred to me that there was something remarkable about her marching all the way and never complaining.

It was a glorious day, and at the end of it, as we were waiting at the subway station for P to bring the car and fetch us out of the rain, I saw a young woman who had obviously just come from the rally. We smiled at each other and she said, "Happy Gay Pride." I returned her greeting and thought, what a wonderful phrase.

How far we have come. How wonderful it is to be able to participate in such a revitalizing annual celebration. And what a great joy, despite any misunderstandings, to be just one person and have my mother, just one more person, marching with me.

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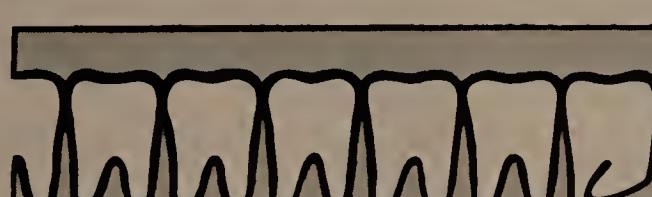
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GAY MEN & PORNOGRAPHY:

By Phillip Brian Harper

Rightfully, sex has begun to reemerge as an issue in the gay movement. In addition, we are currently seeing a surge of anti-pornography activism, both in the name of feminism and under the auspices of moral traditionalists. As a result, much attention has been focused on heterosexual pornography, while issues surrounding gay sex material have been ignored. The sex industry as it now exists is aimed at the interests of men. Thus, most gay material is directed at gay males as opposed to lesbians. Still, gay porn raises issues that all of us should address. This article is an attempt to initiate discussion.

CONVERSATION

Mitzel, a Boston journalist and **GCN** writer, has worked at the South Station Cinema (which specializes in gay male sex films) for the past ten years, and has written extensively on the issue of pornography.

Phillip: How do you define pornography?

Mitzel: Well, there was a woman who had a wonderful quote back when the Supreme Court used to bother to review obscenity cases: "Pornography is anything that gives a judge an erection; and the older he gets, the fewer things he finds pornographic." But traditionally, the legal concept of prurient interest was defined as that which provokes sexual interest in the male. Of course the definitions are totally arbitrary. About ten years ago when Kevin White first became mayor, Boston used to have a city censor. This was around the time when sex films were becoming a regular staple. In some instances they actually defined pornography based on the degree of a man's erection in the film. It is totally arbitrary.

Phillip: Well, one of the major questions now being dealt with by some people in the anti-porn movement is where to draw the line between erotica and pornography, which seems to me to be a totally arbitrary determination.

Mitzel: Yes, though there is more profundity in the attempt to draw that line than we may think at first ...

Phillip: Could you elaborate on that?

Mitzel: Well, it gets down to a question of who produces the stuff. Who is controlling our fantasies. The more control we have over our own fantasies, the more specific they become and the more exciting the material that comes out of those fantasies becomes. It's amazing.

Phillip: There are people, both lesbians and gay men, who are talking about their fantasies. I think about Pat Califia, Gayle Rubin, and Boyd McDonald, for instance. Are you saying that the more we talk about and acknowledge our fantasies, the more sophisticated they become?

Mitzel: That may be part of it. But what I really mean is that, as we claim more control over our fantasies and over the images of those fantasies, the sex industry becomes more sophisticated.

Phillip: Let's focus for a minute on heterosexual material.

Mitzel: I have a lot of trouble with the term "heterosexual porn." It isn't really heterosexual, since the audience for it is all male. Mostly white men of a certain economic status - successful working class and above. Further, with the straight sex movies, I know a lot of queens who go to pick up straight men. This points up one of the central contradictions of straight male sexuality. It's interesting ... the most successful straight sex film was "Misty Beethoven," which was, by the way, very funny, and which focused on cocksucking, as most successful het films do. Traditionally, of course, faggots are the ones who give good head. But they don't go for the faggots. But then, very generally, all gay men in the collective sense are far more liberated than all straight men.

Phillip: Do you see straight porn as being exploitative of women?

Mitzel: I think that's something no one's ever talked to women in the industry about and that we should talk to them about.

Phillip: There is a new film out on the sex industry from the Canadian Film Board, **Not a Love Story** (See **GCN** Vol. 10 No. 8/9).

Mitzel: Yes, and in that film, I hear, a former strip-

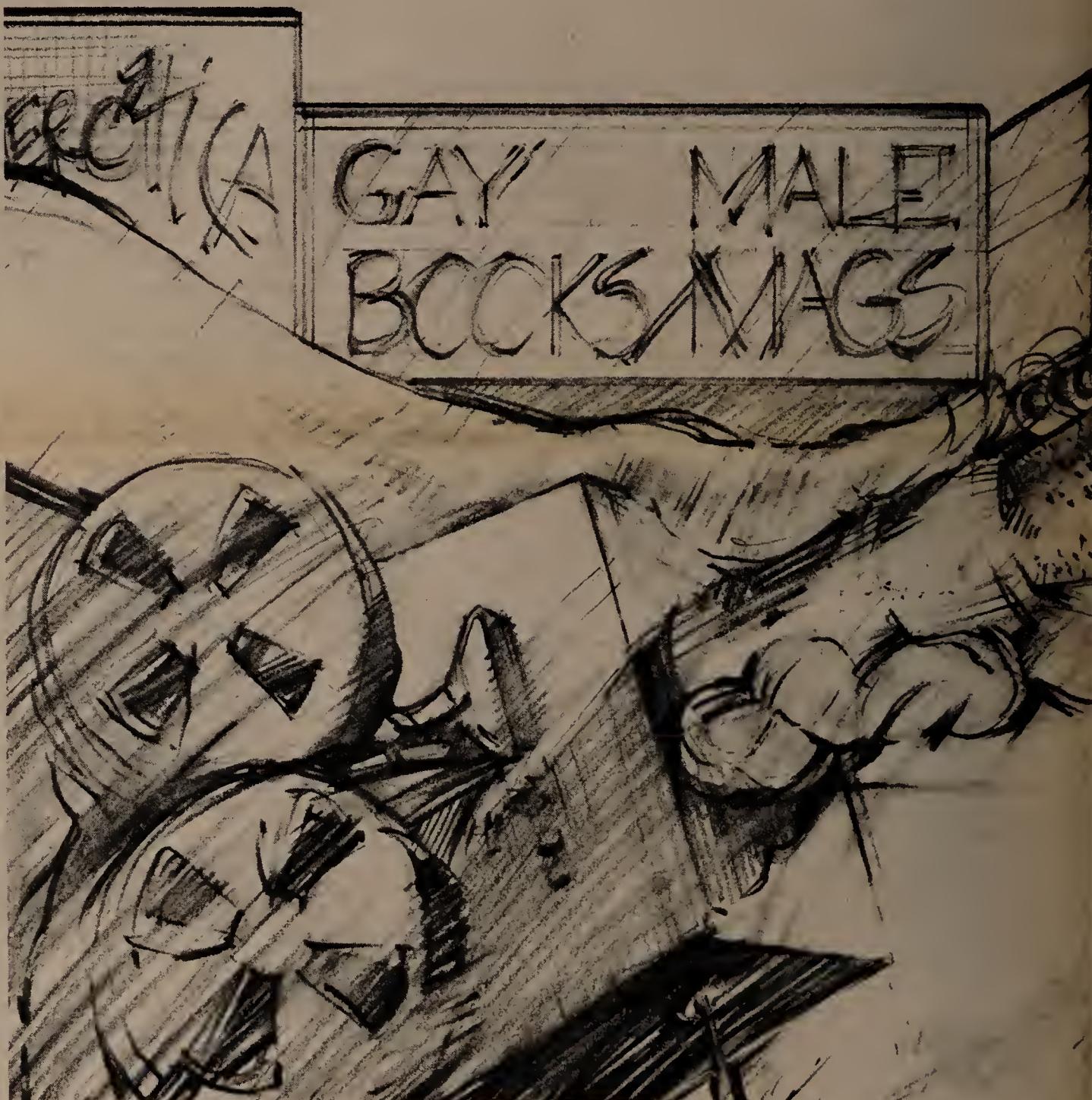
per tours an urban red light district and talks about what goes on there. She's intelligent and she's articulate. We need to talk to those women in the **Industry**. The most we hear is excerpts from Linda Lovelace's book **Ordeal**, which is the bible of the feminist anti-porn movement, and which uses a lot of the language of that movement: words like "exploitation, victimization, scarred for life." No one ever mentions the fact that she wrote that book as part of a deal she made with the district attorney when she was being prosecuted for obscenity in **Deep Throat**.

Phillip: The efforts of anti-porn groups, Women Against Pornography, for instance, are primarily aimed at straight porn. However it would seem that any action against the sex industry is dangerous for gay male pornography, too. And gay male sex material is totally non-woman focused ...

Mitzel: The schema of the anti-porn movement is this: Men are men and women are women and men have penises and can get erections and

faggot, I have real trouble with this depiction for two reasons. The title first of all indicates that the audience for the magazine and the center of the fantasy is the white male, totally invalidating the needs of black gay men in this regard. More generally, since men of color are rarely portrayed in sex material except in such a manner, they are essentially objectified as pieces of exotica. So it seems that the question of who controls the images is very important.

Mitzel: The question you raise is profound and shows once again that we have to ask who produces the material. It's culturally sinister that during the early part of the Vietnam war, the Combat Zone (Boston's red-light district) featured pictures of marine-types fucking Asian women. Similarly, there was protest last year - and rightfully so - after the screening of a gay sex film that glorified Nazis. As you correctly said earlier the question of who controls the material is very important. If things like **Black Balling** and "Asian Rape" are going to be turned out, that's very dangerous. And if there's one person who wants to jerk off over Nazi



commit rape. Every man is a potential rapist. That analysis throws out all questions of psychology and socialization that are valid. This points to a homophobia among women in the anti-porn movement. They lack an understanding of what it's like to be a faggot. The sociology of gay men in porn is very different from that of straight men. Whereas straight men are focused on the imagery and the imagery alone, gay porn can and does become a social event. Faggots remain on the cutting edge of the sexual liberation movement by educating and increasing tolerance for sexual diversity.

If people want to condemn the porn industry, it is incumbent upon them to say what they want. That gets back to acknowledging their own fantasies. What is really exciting is things like dykes doing their own sex books ...

Phillip: Certainly, though, there are instances of exploitation in sex material. I have here, for example, a gay male magazine entitled **Black Balling**, which features a series of three sexual encounters between black and white men. Now, as a black

boy, that's one thing. But you don't make a movie about it.

Phillip: I've spoken with men who enjoy pornography, but who view the industry as being controlled by organized crime and don't like the idea of supporting what they regard as a destructive criminal entity. What do you think of that position?

Mitzel: Well, first of all, I don't believe in the concept of organized crime. I think that's an FBI-created concept. And even if you accept it, how can you tell organized crime from Chase Manhattan Bank? What is that classic anarchist line? ... "Behind every great fortune in America there are oceans of blood and piles of murdered bodies." The only reason people get exploited in the sex industry - and it's financial exploitation, not sexual exploitation - is that it's illegal. If the activity that **Deep Throat** depicted could be released like **Mary Poppins**, say; if the sex industry were organized like a decent industry and the workers could unionize, it wouldn't be a shady business. But it is a shady business because we live in a sexually

The Beginnings of a Dialogue

repressed culture. And also because of that, a lot of men who are porn consumers are consumers for the informational content. It helps us learn about ourselves as sexual beings, and I am always on the side of disclosure and exposure and education.

CRITIQUE

"A girl was never ruined by a book."

— Mark Twain

There will undoubtedly always be heated debate as to the effects of pornography. Moralists of the right wing have long criticized explicit sex material as being detrimental to society. Latey however, a vocal anti-porn movement has developed among feminists. Though the effects of these anti-porn activists are directed primarily at straight pornography, their politics and tactics have become an issue for many in the lesblan and gay community who see the anti-porn movement as ultimately anti-sex and anti-sexual minority.

Though it has not put forth a coherent position on

This claim is at the center of anti-porn politics. Indeed, it is seen as so important that a Gloria Steinem essay entitled "Erotica and Pornography: A Clear and Present Difference" was touted as providing "a practical test for making a distinction between the two":

"Look at any photo or film of people making love... There is usually a sensuality and touch and warmth... out of shared pleasure. (This) is erotic. Now look at any depiction of sex in which there is clear force, or an unequal power that spells coercion... It may be very blatant... it may be much more subtle. In either case, there is no sense of equal choice or equal power. (This) is pornographic; its message is violence, domination and conquest."

It seems not to occur to Steinem that eroticism is a quality that different people define differently and that it may not be appropriate for her to define erotica for the general population. It doesn't seem to occur to her that some people may consider force erotic, and not incompatible with the exercise of mutual choice. Nor does it occur to her that private fantasy is rarely apt to conform to any notion of political correctness regarding "erotica" versus "pornography." in fact, decidedly absent from any of the feminist anti-porn writing i encountered was acknowledgement of individual fantasy as a basis from which erotic images — or pornography if you will — develop.

Granted, there is much discussion of men's rape fantasies being validated by images depicted in pornography. There is much ado about the idea that pornography encourages men to act out the anti-social sexual fantasies they supposedly entertain. This, however, runs contrary to findings made public in the **Technical Board** of the Commission on Obscenity and Pornography.

ironically enough, given the fact that the study was sanctioned by the federal government — not a particularly progressive or sex-positive entity — the commission found no evidence to "support the prevalent assumption that exposure to portrayals of nonstandard activities or object choices tends to arouse interest in these activities."² It is interesting that this finding corroborates the claims made by many in the gay and feminist movements that exposure to homosexual behavior, sex education materials, and other "undesirable influences" will not necessarily result in participation in sex, homo or otherwise, as traditional moralists fear. We should note the analytical inconsistencies here.

The anti-porn movement does not talk about fantasy except to cast it in a negative light, and it is men's fantasies upon which the movement focuses. Note the opening lines from Andrea Dworkin's essay "Why So-Called Radical Men Love and Need Pornography":

"Men love death... Men especially love murder."³ From there she launches into an explanation linking men's murder fantasies with their sex fantasies, with pornography, and with violence against women.

Of gay men's fantasies specifically, Dworkin theorizes:

"Male homosexual culture consistently uses the symbolic female — the male in drag, effeminacy as a style, the various accoutrements that denote female subjection — as part of its indigenous environment, as a touchstone against which masculinity can be experienced as meaningful and sublime."

So much for Dworkin's understanding of gay male culture.

The analysis provided by men in the anti-porn movement is not much more coherent, and it is characterized by expression of guilt over supposedly negative male fantasy. In his piece, "How Pornography Shackles Men and Oppresses Women," Michael Betzold says that, by producing and consuming pornography, men "promote their own worst fantasies."⁴ it is the idea that some fantasies are good and others bad that seems questionable in the anti-porn analysis. It is difficult to swallow the claim that images in a person's mind are in and of themselves dangerous, no matter how abhorrent the acting out of a violent fantasy on an unwilling party may be.

Inevitably, then, the question of pornography is reduced to a question of the right to personal fantasy. Sex material must be subject to criticism just as any other medium must be held accountable to the population for which it is produced. It is dangerous, however, for any one person or group to set community standards for something as basic and personal as private sexual fantasy. Lesbians and gays have struggled long and hard for the right to personal sexual freedom. It is ironic that a piece of that freedom should now be threatened,

however inadvertently, by an ostensibly supportive feminist movement.

COMMENTARY

For all the issues it inevitably raises, those of us who continue to use pornography do so because we enjoy it. It should never be suggested that there is not material distributed by the sex industry that offends some people, for a variety of reasons. Similarly, however, there is much published by the mainstream press that offends some people, for either political or moral reasons. We must recognize that determinations of offensiveness, immorality, and even dangerousness are personal ones based on individual conscience and consciousness. This is not an easy thing to admit, for to allow that individual personal judgement must be exercised in matters of social propriety compounds an already complex issue. It is essential, though, that gay people acknowledge the diversity of opinion within our own community — and the validity of that diversity — if we are to survive as a model of the humanism we endorse.

Gay male pornography is an issue simply because it exists. For any medium in this culture to depict explicit images of men sucking, fucking, licking, kissing, rimming, sweating, plissing, fondling or being at all sexual with each other is upsetting in the extreme to the traditional scheme of sexual relations. The use of pornography by gay men is an issue because of the frightening mixture of emotions it elicits from both men and women throughout the community. These emotions must be faced head-on if we are to create a sexuality that meets our needs. It is not healthy for the gay community to turn its back on questions of sex. Struggles with these questions lies at the root of our effectiveness as a movement.

Pornography, all sexual imagery, is powerful in its ability to illuminate contradiction. To open the magazine **Black Balling** is, for me, an act that stimulates great confusion. I admit the hesitancy I feel in viewing a magazine I think insults black men. I further admit the rush of excitement that overcomes me when I see the sex depicted in its pages. I think the men, both black and white, are beautiful. I would like to be there with them. They embody a personal fantasy that knows no sociology of race relations. I am caught in a storm of conflicting emotion that I must acknowledge wherever it occurs in my sexual dealings. And we, as a community, must address similar issues.

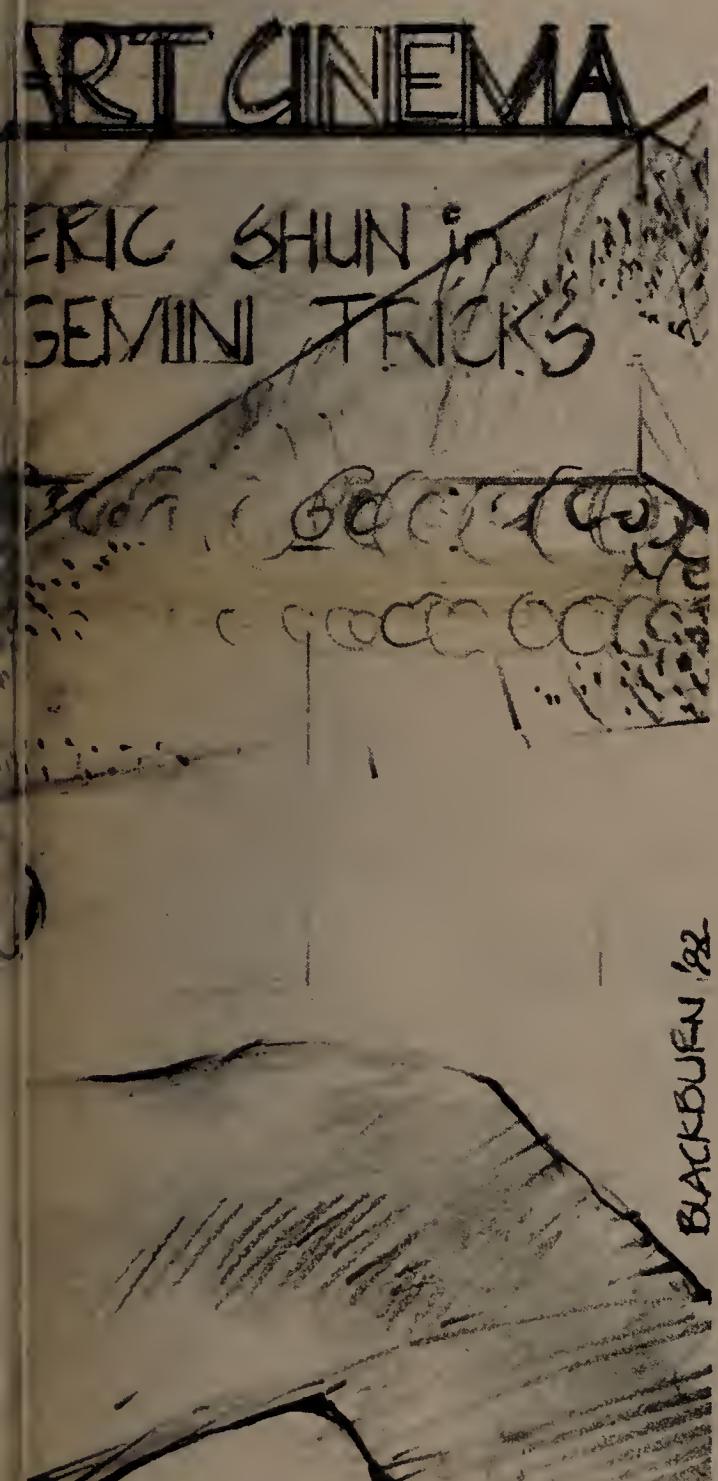
How does one react to images that some claim foster feelings of inferiority on the part of a viewer who doesn't "measure up"? Do we become angry and cry "oppression" at material we feel promotes a false ideal of beauty, sexual prowess, manhood? Do we acknowledge that such material, while not "politically correct," turns us on for whatever reason? What do we make of perceived "power imbalances" in sexual imagery? In what ways are those imbalances issues for us? Are lesbians, to whose needs the established sex industry is not responsive, expected to rally for the freedom of an essentially male-oriented business?

And what of our own fantasy lives? How does a consumer who is hesitant to support the existing sex industry attempt to reclaim personal fantasy? Do we make our own images that meet our own needs or work to change a system that defines the sex industry as necessarily illicit? Do we take a cue from the growing number of women and men who are talking about sex, about their fantasies, about their activities, and attempt to create a workable erotica for our own use? These questions are ones that must be answered first individually, and then collectively, as we struggle to become full sexual beings.

Gay male pornography is an issue for our movement: for gay men to use, enjoy, discuss, criticize; for the community to claim as part of its culture; for us to deal with as we see fit, while we determine its place in our sexual lives.

Notes:

1. All quotes of Gloria Steinem taken from **Take Back the Night: Women on Pornography**, Laura Lederer, ed., Morrow, 1980.
2. Results of a study by E.E. Levitt from the **Technical Report of The Commission on Obscenity and Pornography**, Volume VIII, "Erotica and Social Behavior," U.S. Government document.
3. "Why So-Called Radical Men Love and Need Pornography" by Andrea Dworkin, taken from **Take Back the Night: Women on Pornography**, Laura Lederer, ed., Morrow, 1980.
4. **Pornography: Men Possessing Women**, Andrea Dworkin.
5. "How Pornography Shackles Men and Oppresses Women," by Michael Betzhold, from **For Men Against Sexism**, Jon Shodgrass, ed., Times Change Press, 1977.



gay male pornography *per se*, the feminist anti-porn movement has made some attempts to cover gay material in its condemnation of pornography in general as violent and non-erotic. Gloria Steinem notes that the subject of pornography "is not love at all, but domination and violence against women. (Though, of course, homosexual pornography may imitate this violence by putting a man in the 'feminine' role of victim.)"

Women Against Pornography, the New York-based activist group, "has no file on gay male pornography," according to an office worker who identified herself only as "Chris." She emphasized, however, that WAP's position on pornography could be applied with equal validity to both gay and straight material since, as stated in the group's information flyer, pornography is material "that objectifies, degrades and brutalizes a person in the name of sexual stimulation or entertainment," and is not gender- or sexuality-specific. Further, Chris was careful to make clear what seems to be a major point in the feminist anti-porn movement: that there is a distinction to be made between "erotica" and "pornography."

Al Parker

Interview with a Porno Star

Michael Hirsch spoke with America's "premier all-male film star" Al Parker, and his lover, Steven, in their hotel room in New York City, November 3, 1981, just before the opening of Al's latest film. Excerpts from their talk follow:

By Michael Hirsch

Michael: What area of the country were you raised in?

Al: I come from Boston. A middle class suburb, just west of Boston. I lived there for eighteen years, and then I moved to California.

Michael: What was it like growing up for you?

Al: I was not gay at the time; none of the kids I knew there ever fooled around or experimented in any way sexually . . . so nothing really happened till I moved to California.

Michael: When you were a child, what did you want to be when you grew up?

Al: I did not want to be a porno star. I thought I wanted to be a doctor. [When] I started to go to medical school, I found out that I didn't like it at all . . . I decided I wanted to do something in film. So I went to Los Angeles and I went to a film school for a couple of years.

Michael: How did you segue into this business?

Al: It was quite by accident. I read *The Happy Hustler* by Michael Hearn and it was an inter-

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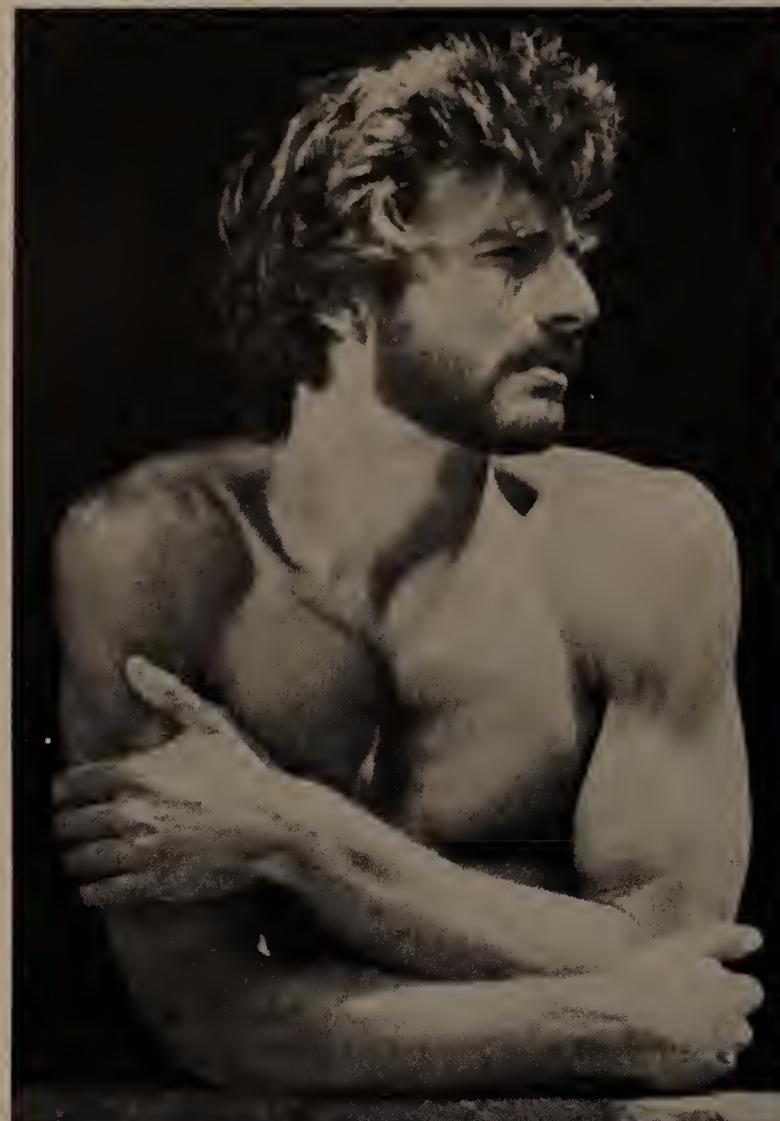
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Michael: What is the reaction of your family and friends [to] your career, [and] the fact that you're America's premier male star?

Al: They took it very well. They asked me if I was happy, if I was doing what I wanted to be doing. I said I was very happy. Then my father asked me if I was making any money doing it and I said a little bit.

Michael: How has all this . . . activity affected whatever planned or "legitimate" career you might have had in progress?

Al: I would say that if you want to have a legitimate career in film, this is not the best way to go about it. However, working on a small production, as we do, you get to experience doing a little bit of everything; it's a great education.

Steven: It's the best way to meet all the people in the industry, but it's not the best way to get a part.

Al: Yeah, everybody knows who I am.

Michael: But they wouldn't hire you?

Al: It's very funny when you can create all these illusions for the illusion-makers and they still don't give you a job.

Michael: They're terrified.

Al: Yeah, I guess so. I was not interested in becoming an actor. Acting was only a way of getting to learn how to make film. I wanted to do something in the production end. Once you have the technical skills, making a

fuck-movie is not all that much different than . . . doing a documentary on Three Mile Island or whatever.

Michael: Do you have any recognition problems, or have you had any humorous experiences with your public?

Al: [Last New Year's Eve] we were in Times Square with four hundred thousand people and a whole group of office girls came up to me and said, "You're Al Parker; you're the first movie star we've ever met." Living in New York, these girls must live a sheltered life if Al Parker is the biggest star they've met in Times Square.

Steven: And they had his picture up in their office. I could just picture Al Parker on this secretary's desk.

Al: It's sort of strange, you know, I would expect that gay men would recognize me, but I'm really surprised at the amount of women that recognize me.

Michael: In personal sexual encounters, does being a "porno star" affect either your partner's or your performance, expectations or attitudes?

Al: Quite frankly, if somebody does not know who I am, I really like it.

Michael: When people know who you are and want you to play the Al Parker image, does that bother you?

Al: It doesn't bother me if I'm

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Al Parker

continued from page 10

doing something that makes people happy, then I'm happy to do it.

Michael: How does it feel to have other men who are so physically attracted to your body, attitude, appearance — that they've not only attended your films in theatres, but better yet have copies of your films at home? Do you ever think about this?

Al: No, I try not to think about this at all. It's very funny; I don't take this seriously. I have a good time with it. But if you believed everything that everybody wrote about you, you'd be in a lot of trouble. Or what everybody thinks . . . Most of the time when people see me, they're seeing me fucking — and they get the idea that that's the only thing I do . . . There are a lot of porno people that take it real seriously . . . After doing something like this, people basically don't get past your dick.

Michael: Do you mind being people's sexual fantasy?

Al: I don't mind. I'm glad. For example, there's a neurosurgeon out there, who has to operate on people and work eighteen hours a day. If he can go home and relieve himself or have some pleasure by looking at some photographs so he can get up the next morning and save more lives, I'm very happy to be there. Everybody serves a purpose, and it's an important thing when it allows people to continue and function on a day-to-day basis.

Michael: Are all your films totally directed down to the positions: how, where, or when to cum? Are there any scenes that are improvisational?

Al: Sex is an emotional thing — sex is an emotion. When you're dealing with people's emotions, you can plan out what you would like to have happen, but you don't always get what you started out to do. There are scripts for these movies, but you have to see how people talk and what lines sound good coming out of their mouths, and you have to see how the sex is. Many times, it's all [put together] in the editing room.

Michael: Can you actually make people appear to shoot more than they've cum?

Al: Oh, yes. You can make things happen in the editing room that just never happen in life.

Michael: Is there any formula to porno films? So many minutes of foreplay, etc.?

Al: Yeah, there are formulas. Formula-anything tends to be a little boring. You have to appeal to all different age groups, and you have to have all different types in your movies, or you should. People want to see only so much of foreplay, and they want to see the main stuff. I guess there is a formula. These movies are very short, actually, about an hour long, and you have to fit a lot into them.

Michael: Do you have any problem performing sexually in front of people? The film crew?

Al: There is a group of people who make these films, and you work with them many times, so you get to know them, to feel very comfortable around them. It's no longer like doing something for strangers.

Now I have this movie opening up tonight. And a lot of people think I do a [live] act. I find it very difficult. I have much respect for anybody who can get up in front of a live audience, and take off

their clothes and perform.

Michael: You don't do a live show like Richard Locke does, like Jack Wrangler does, and some of the others. You have question-and-answer, which immediately introduces a whole different level of respect.

Al: I don't know if it's respect or not. There are a lot of people who are very angry that I don't do it. I would like to see this industry change a little bit. When Elizabeth Taylor, or any actor or actress does a movie, they don't get up there and do selected lines from their movie. There's no reason why a performer has to perform at the premiere of his movie. When you are performing on a stage that way, you're not really involved with your audience. When I do this question-and-answer period, it's complete interaction with the people in the audience. It makes me feel better that I talk to people on a one-to-one basis. I do something with them, rather than doing it at them.

Michael: What are your sexual fantasies?

Al: It's funny. I have no sexual fantasies. I have sexual realities, which is wonderful.

I have career fantasies: I would like to produce films. I would like to make a *Friday the Thirteenth*, a *Raiders of the Lost Ark*, maybe a *Jaws* or a *Star Wars* . . .

Michael: Do you ever have any problems internally with what you're doing?

Al: No.

Michael: Any sort of conflict?

Al: If I did not have a lover who is very understanding and as wonderful as he is, I could tend to be real fucked-up. But he keeps me on an even keel.

Michael: How long have you been together?

Al: Seven years.

Michael: What's the most exciting film you've ever done?

Al: It would have to be *Inches* because it was the first sound movie that I was in. I didn't produce or anything. It was exciting to produce *Flashback*; it was also a pain in the neck. Technically it was fun, [but] dealing with all these people who get it out into America, that was difficult . . .

Michael: Do you watch your own films? Do you find them exciting?

Al: No. The one fantasy I have is to see one reel of strangers. I want to see one movie where I don't know anybody in it.

Michael: Do you have any problems with the political aspect of the gay community?

Al: I think what I'm doing is basically a political statement in the sense that I'm gay. I'm out there. I'm showing people that I'm gay. What more does anybody want?

Michael: Given you have what many regard as the premier physical body, how did you get it? And what do you do to keep it?

Al: I bought it at Sears, and I make my payments every month. I go to the gym three times a week; I spend about an hour-and-a-half per visit. I go to a Holiday Spa, [a] franchise, not a gay gym. It's in a shopping mall.

Michael: Does anybody recog-

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Film

Centurions and Road Warrior Ga-Ga for Gladiators

The Road Warrior. Directed by George Miller. Written by Terry Hayes, George Miller, Brian Hannant. With Mel Gibson, Bruce Spence, Vernon Wells.

Centurions of Rome. A film by John Christopher, written by Timothy Michaels with George Payne, Scorpio, Eric Ryan.

By Michael Bronski

When I was a young queen I loved going to see gladiator movies. It was the best display of male flesh around (underwear ads were a less satisfying runner up), all of it showing through tantalizing costumes made of bits of leather, animal skins and chain mail. Besides the sight of the forbidden flesh there was all the fighting: gladiators fighting gladiators, Romans fighting Angles, Christians fighting lions, lions eating Christians. There was nothing like a good fight scene to get the sexual imagination going. Being Catholic also helped because most of the films had some sort of pseudo-religious subtext — especially the high tone epics like *Quo Vadis?* — and you could savor the sex and violence while still feeling uplifted. Imagine enduring those exquisite tortures and then going right to heaven: it was heaven.

As I grew older my interests expanded to sex as well as gladiators and gradually I drifted into seeing "art films" (America had just discovered Swedish sex when I began going to movies on my own) because the gladiators just weren't doing it any more for me. For years my obsessions were dormant until I heard that there was a high budget, \$200,000 porn film entitled *Centurions of Rome*, about to be released. (\$200,000 is a huge sum for a porn film. Frank Rippel made *Taxi Zum Klo* on \$50,000 and that was considered near impossible.) I couldn't wait. The prospect of both sex and gladi-

ators was too much. For months the local porno theater kept showing trailers for the film: half naked men tied up, naked men tied up, whippings, little jockstrap with leather cape outfits: there it was, *Ben Hur* meets The *El Paso Wrecking Company*. It even had horses. I've never seen horses in a porn film before. I waited, baited.

The film has a curious history. Several years ago a gay Brinks driver stole \$100 million and went on the lam. Before the proper authorities caught up with him he had invested the money in a large budget porn film. Brinks recovered some of the money and Lloyds of London made good on the insurance for the rest. Not being slouches they discovered the porn film and put a lien on his earnings. So as of right now Lloyds of London is the unofficial producer of *Centurions of Rome*. Porn makes strange bedfellows. Or is it: Strange bedfellows make porn?

Centurions of Rome finally opened. And indeed it is a handsome film. Well photographed, well acted, *Centurions* can boast of a complicated plot, some basic notions of emotional honesty and subtext, competent costumes and scenery, and even the promised horses. It even had something unheard of in most porn films — dissolves. A "dissolve" is where one scene dissolves into another. Usually in porn films the scenes are "cut" and you can see the piece of crudely scotch tape holding the film together. I couldn't believe it: horses, sex, chains, and dissolves all in one movie!

Centurions of Rome is a pretty good movie. It is as good as my childhood favorite *Queen of the Amazons* in which without even looking closely, you could notice that the Amazon Queen was wearing a

wrist watch throughout most of the big battle scenes. *Centurions* is very well-produced porn. It has very attractive men, lots of fucking and sucking, even a couple of beatings. But at heart it's an old-fashioned love story, I'm sad to say. Two freemen are unjustly captured and made slaves of Rome. "How does it feel to be a slave of Rome?" the coming attractions tauntingly asked the audience. Well, actually, it's a little bit boring.) The two freemen are lovers and one becomes Caligula's personal slave (did you know they had Crisco in ancient Rome?) while the other becomes the concubine of a General who eventually helps the two lovers escape.

Centurions is actually quite a sweet movie; my dissatisfaction with it is that it is just isn't violent enough. I came for whips and chains and found love instead. The few bondage scenes are quite mild and rather fake-looking. The fighting, sweating, panting, and violence that excited me as a child were missing. I felt cheated, and a little bit guilty.

A week later I saw *The Road Warrior*. And that turned me on. Set in the too near future, it's a post-holocaust world where the world has broken up into small nomadic tribes who fight one another for the priceless commodity, gasoline. The movie is nothing more than an apocalyptic update of the old Romans vs. Christians mixed with a bit of the standard existential American western. Max is a loner. He needs gas so decides to help the good guys (dressed in white) fight the bad guys (dressed in black-leather) for a share of their fuel supply. The bulk of the film is a series of spectacular crash-and-burn car chases in which many of the not-very-well-drawn characters get killed.

Director George Miller has stated in interviews that Max is



Lord Humungus (Kjell Nilsson) is fully equipped for battle in *The Road Warrior*.

based on a compendium of mythic notions about the "hero" taken from Joseph Campbell's *The Hero with 1,000 Faces* but the real subtext of the film seems to be the titillation of power and deep seated leather and bondage fetishes. (I don't mean to use "fetish" in a pejorative fashion, merely to intimate that the film has more than a passing interest in both bondage and leather.) Max is all dressed in leather. All the bad guys dress in leather jock straps, or chaps with their asses showing. Whenever anyone is captured, or being punished, they are tied up, chained to the hoods of cars, X-ed on a St. Andrew's cross, or just chained to anything that happens to be handy. I don't think that I've seen that many people tied up since the end of *Spartacus* (which had so many crucifixions that the Catholic Legion of Decency made them remove some footage before it was released).

The sexual subtext of the film is also very odd. Although there are strong women on both sides — they fight right along with the men — the film is essentially homoerotic. There is even a gay couple (a mohawked haired biker with a bleached blond punked out boyfriend on a chain). But the obvious aside, *The Road Warrior* is a movie about, and, I suspect in the long run, for men in much the same way that the typical American western, and to a very large degree, the Steve Reeves/gladiator epics catered to male fantasies.

The Road Warrior is a very clever combination of genres mixed with a visual sense taken from punk and gay male s/m styles and all blended together to create a high voltage, very sexualized, potent fantasy. And as with all fantasies, it either turns you on or it doesn't.

The excitement that *The Road Warrior* generates is the excitement of power: power over circumstance, power over machinery, power over other people. It is the same power that is in gladiator movies and the same power that should have been in *Centurions of Rome*.

"Fascist aesthetics include . . . a preoccupation with situations of control, submissive behavior, extravagant effort, and the endurance of pain; they endorse two seemingly opposite states, egomania and servitude. The relations of domination and enslavement take the form of a characteristic pagentry: the massing of groups of people; the turning of people into things; the multiplication or replication of things; and the grouping of people/things around an all-powerful, hypnotic leader-figure or force.

— Susan Sontag
from "Fascinating Fascism"
in *Under the Sign of Saturn*

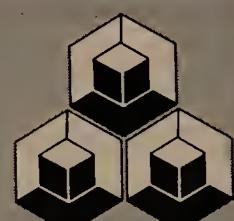
I guess a good case could be made for *The Road Warrior* to be a fascist, or at least crypto-fascist film. Sontag makes a good enough case for such diverse items

as 2001, *The Gang's All Here* (a Busby Berkeley musical), and *Triumph of the Will*. The film never really glorifies power or even violence, but it doesn't have to: violence and power are its very *raison d'être*. The introduction of sexuality into this situation heightens and augments the power of the scene and the image. The odd thing about *The Road Warrior* is that although there are "good guys" and "bad guys" it is as easy, if not easier, to identify with the "bad guys." (I always found myself rooting for the Romans or the lions rather than the Christians as a youth not so much out of perversity than the fact that

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Gladiators

continued from page 12

Christians were too "good" to be interesting.)

There has been much (probably too much, given that none of it is very good) written about the connections between sex, power, and violence. I suppose that I feel that everything is sexual — including power and violence. That power is inherent in any given situation (which is not to say that it must be acted upon). And that potential for violence is part of what makes us living, sensate, feeling beings. The arguments of which influences which or what interferes with what seems terribly difficult, at this point in our understanding of human consciousness, a chicken or the egg argument. There are no easy answers, probably no answers at all. All we can do is respond and then think about why and how.

I'm still disappointed that *Centurions of Rome* didn't have more violence (although I was very grateful to see a sex film made with taste, wit, good film stock, and intelligence). I enjoyed *The Road Warrior* in the extreme; it's very well-made and turned me on. I suppose that art takes life and makes it palatable, or understandable for us. "Yes," says Hesione Hushabye (from Shaw's *Heartbreak House*), "cruelty would be delicious if one could just find some cruelty that didn't really hurt." And for me that is what *The Road Warrior* — and even gladiator films (Amazon wristwatch and all) — are able to do.

Al Parker

continued from page 11

nize you when you go?

Al: Oh, yes.

Steven: Some of the instructors.

Michael: You live in a seaside suburban community. Talk about why you live there as opposed to in West Hollywood, or wherever.

Al: The rent is great where we are. The air is cleaner.

I don't need Hollywood to be bored. Hollywood comes to the beach. We have people come down. When you live in a gay

area, you tend to associate only with gay people, and you forget there's a real world out there. You have to be able to function in the real world, and I like straight people.

Michael: What do you love and dislike the most about your profession?

Al: It's still illegal, and I could possibly get thrown into jail for what I'm doing, which I think is ridiculous. They have a new law in California. They can prosecute the actors because they consider that it is prostitution because you are having sex for money.

Steven: That's why we never pay ourselves for doing it.

Al: The part I hate about the business is that it's not legitimate. And you can get fucked over; I mean, there are no rules. The rules that apply for regular theatre and regular film do not apply to the business we're in.

Michael: What does the future hold for you?

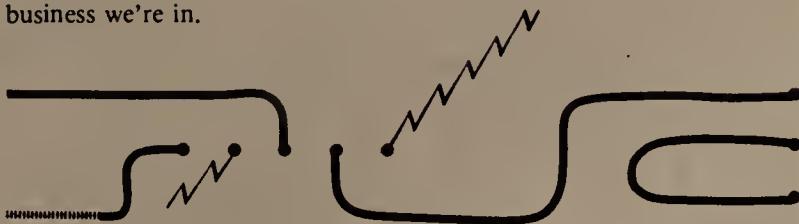
Al: I don't know if I'll do another movie. I will do magazines; I have a magazine company which is called Surge Studios, and doing very well, and I enjoy doing that. I enjoy making the films and putting them together. I don't enjoy having to sell the films. When you make a magazine, it's you and the publisher, and that's it. Every porno star who has three cents to rub together has their own company. Fox is owned by Ken Harrison. Rave Studios is owned by Johnny Harden. Cosco is owned by Fred Halstead.

You have to be smart. If you're a smart business person, then you can do everything you want.

Michael: I think that does it.

Al: Stop.

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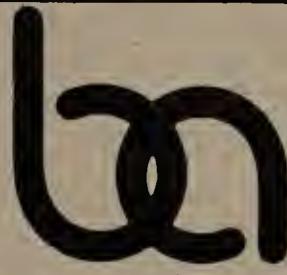
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Classifieds

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Emptiness instead of wood,
We'll have to sue the bastards good.
Surprises used to be much better.
I guess they're not if they are wetter.
Wetter or not, I love you essentially.
All my love, Porcupine.

C — You bring a sparkle to my eyes
and a song from the heart,
a tickle to my side
and a dash of Sartre
(and pepper).
Love, Ms. Pac-ham.

MARY OF NEW WORDS
Happy Birthday! Love, Promo
Homo. (11)

JACK JACK JACK
She's really breathing down my neck
now. Eric called at 5:06 today on GCN
business and she was dying to know
who it was. She of course had the nerve
to ask. I told her it was a friend. All day
she wanted to get me to give her a ride
home but I told her P wasn't coming for
me until after 7 and I was going down-
town. This intimate fixing of the files
better stop soon. I almost fell asleep
today.

BLACK FRIENDS WANTED
39 yr old W BiM seeks Black friends for
fun & games at my country home. Write
Box 219 Westminster, MA or call (617)
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Weekend outings planned. Meets alternate
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to mid 30's. Box 150, 104 Charles St,
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Alumnus seeks MIT undergrad for
relationship. Write GCN Box 593. (13)

Bik prof L sks same or other attrac prof
L ov 35. LA or can travel to support ex-
quisite dining romantic nites wnt n-smk
humr discret femnst. GCN Box 594. (16)

Boston G W M sks a loving rela-
tionship centered around leather, rub-
ber, or vinyl. I'm intelligent, well
educated, good looking, sensitive, and
honest. Personal interests include
architecture, astronomy, electronics,
talking, movies, romance and caring.
Age 24, 6'2", 170 lbs. GCN Box
588. (11)

INTERESTED IN FATHERHOOD?
Lesbian sks GM to be sperm donor.
Anonymity/participation in child rearing
negotiable. All inquiries kept in
strictest confidence. Serious inquiries
only, please. GCN Box 590. (12)

R-U serious about life? Wd like to meet
GM under 23 that could enjoy being w/
GM 5'11", 180, gdkg 35. Lets talk
about it, OK. Greg, 267-7422. (10)

YOUNG NUDE MODEL WANTED
In Burlington VT area to pose for private
photo collection. Shd be gdkg, clean-
shaven, w/ hairy chest and/or legs. Fee
or prints for right type. Pls send yr
photo. PO Box 9221, S. Burlington, VT
05401. (11)

LF 56 sks monogamous relationship a
lover of the outdoors, a walker in the
rain, likes fishing camping hikes canoe-
ing. Central Maine GCN Box 592. (11)

Mature educated GWM 29 sks younger
GM for penpal friendship or relationship.
Interest: dining out, dancing,
movies, good conversation. No fems,
drugs, S/M. Photo GCN Box 589. (10)

MY FEET KEEP DANCING
Haven't you heard that this GBF, 20's
skks dancing partners & friends.
Wherever you are, if you are warm &
have a great sense of humor, drop me a
line. GCN Box 583. (10)

Attractive GWM, 31, 5'11", 145 lbs, blue
eyes, br hair, clean-cut, many interests,
honest & sincere, live 20 minutes west
of city. Looking for friendship &
hopefully more. Ages 21-30. GCN Box
584. (11)

L Soc-Fem, politically active, lkng to
live w/1 other or by self in reasonably
priced apt in N Camb, Cambport, or W
Som. Any leads call Susan at 354-0008
or 776-9252. (c)

FOLKIES
We're thinking of having a long
weekend of folk dance/music work-
shops for gay men Nov 26-28, some-
where between New York City and
Wash DC. If you are interested in
attending or organizing, or know of
possible sites, write Dee Michel, GCN
Box 971, Boston, MA 02103.

GAY AIRWAVES
Updated list of gay radio and cable TV
shows in US, Canada, and abroad. \$1
and SASE, John Zeh, GGGC, Box 19158,
Cincinnati, OH 45219. (c)

DEAR ADVERTISER
If race is not a crucial issue for you,
why put it in your ad? It is not a required
formula: GWM, GWF are not necessary.
GM, GF would do as well, unless you
really want it otherwise.

If you wish to respond to a GCN box
number in any of our ads, send to GCN
Box 971, Boston, MA 02103. Attn:
Classifieds Box _____ . That
will reach us faster than any other ad-
dress. Thank you.

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Am Tikvah welcomes you. Activities in-
clude religious observances, discus-
sions, potluck dinners, folk dancing,
etc. For events, check GCN Calendar,
call (617) 782-8894 or write PO Box 11,
Camb, MA 02233.

NH LAMBDA

A LESBIAN Organization. Box 1043,
Concord, NH 03301. Concord: 224-3875,
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CRISIS LINE: 483-2592, Sun, Mon, Wed
6-9 pm. A statewide organization
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D.O.B.

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Thurs 8 pm; 35 pls rap 2nd Wed, last Fri.
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permitting. Magazine Fld. Bimonthly mag
FOCUS \$8. Mnthly social & fndraising
event. Info & office hrs 661-3633. All
women invited to participate.

GCN SPECIALS

WE'RE AT IT AGAIN!

Yes, we're asking you for still more
help. This time it's to help us move into
our new, permanent office. It's really a
great location, but we have to fix it up
and make it look more like home. We
need paint, brushes, etc and/or the
ability to use them plus carpentry and so
forth during the last two weeks in Sept
and possibly all of Oct (it depends on
how fast we get things done). Also we
need strong backs and healthy vehicles
to do the actual moving. As usual, Mike
Riegler is coordinating this massive
effort, and he would like anyone wishing
to get involved in the undertaking to
give him a call at 426-4469. We all thank
you very much.

ORGANIZE US!

Losing our old office unsettled a lot of
us, and now we suddenly understand
the value of things like desk organizers
(those darling little things that keep
your pens, pencils, paper clips, etc
from going astray) and stacking trays
for letters (fan mail, hate mail, out-
going male, in-coming male, oops, well,
excuse me . . .) If anybody wants to
bestow such gifts upon us, please call
Michael at 426-4469 and he'll tell you
how . . . Thanks.

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JP LF 25 pls sks LF for 2 br, 3rd fl; hdwd
fl lg sunny rms, insulated, garden, nr T,
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5615. (11)

Ipswich: GWM sks rmte 10/1. Lg 7 rm,
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eves; 889-1125 days. (11)

GM sks prof GM to share hse in
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Bob 341-0740 kp trying or PO Box 784
Stoughton 02072. (13)

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0499. (9)

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Bri apt in safe res area, carpig, yd. \$225
pls util. 787-1890 eve. Keep trying. (10)

4 LF sk 1 more 26 pls to share progressive
politics, coop, semi-veg, no smoke
hse w/ 2 cats in spacious JP hse nr
pond & T. \$100 pls. Avail 10/15. 524-
6209. (10)

Arl Hts nice rm in nice hse. Lvn, dln, kit,
sm garden, patio, 2-3 beds. Park. Close
to T. Share rent & ht; leave message
Dennis 641-1234. (11)

LF sks 2 more for spacious sunny apt in
racially mixed nbhd of JP. Women of
color especially welcome. Hse is dyke-
owned, 1 blk from T. 125/mo pls cheap
util (hse is insulated) No smoke. Jil
426-4469 days. (c)

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2682. (10)

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Quick Gay Guide

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P.O. Box 178, Astor St., Boston, 02123
Black Men-White Men Social/Support Group
c/o GCN, Box 1, 22 Bromfield St., Boston 02108
BAGLY (Boston Alliance of Gay and Lesbian Youth,
GCN Box 10GY, 22 Bromfield,
Boston 02108 491-0242, 262-2473
Boston Asian Gay Men & Lesbians
c/o Glad Day Bookshop, 22 Bromfield St.
Boston, 02108 542-0144
Boston Institute for Gay Studies
Box 2750, Boston 02208 491-8245 or 720-0693
Boston Lesbian & Gay History Project
c/o Interrante, 24 Greenwich Pk #1, Boston 02118
Cauldron Exp. Theater, 22 Randolph St. 524-8575
Chiltern Mountain Club 275-1336
Box 104, 10 Charles St., Boston 02114
El Comite Latino de lesbianas y homosexuales de Boston
P.O. Box 365, Cambridge, 02139 783-5250 or 354-1755
Fathers in Transition (Gay/Bi),
c/o GCN, Box 6, 22 Bromfield St., Boston 02108
Gay and Lesbian Physicians of
New England (617) 482-6874 or 247-5485
GAY HOTLINE (6pm-Mid.) Mon-Fri 426-9371
Gay Professional Men's Group 944-4818
Gay and Lesbian Speakers Bureau,
P.O. Box 2232, Boston 02107 354-0133
Lesbian and Gay Folksinging 661-7223
c/o GCN Box 5, 22 Bromfield St., Boston, MA 02108
Lesbian & Gay History Project 424-1993
Lesbian and Gay Hotline (6-12pm.) Mon-Fri 426-9371
Merrymount Music Soc.,
Box 401, 104 Charles St., Boston 02114 236-4888
Outreach Institute, Box 368, Kenmore St., 02215 277-3454
Parents and Friends of Gays
76 Brook Hill Rd., Milton, 02167 436-5393
Project Place, 32 Rutland St., 02118 267-9150
Watchline (Fri-Mon 7-10pm) 262-5250

POLITICAL/LEGAL

B.U. Gay and Lesbian Legal Association 236-4710
B.U. Law School, 755 Comm. Ave.
Cambridge Gay Political Caucus,
c/o GCN, Box 2, 22 Bromfield St., Boston, 02108
Civil Liberties Union of Mass. 742-8020
GLAD (Gay and Lesbian Advocates
and Defenders), 2 Park Sq., Boston 426-1350
Harvard Committee on Gay and Lesbian Legal Issues
Rostoe Pound Hall, Cambridge, 02138
Lesbian/Gay Prisoner Project
c/o GCN, 22 Bromfield, Boston 02108
Mass Gay Political Caucus
Box 179, 118 Mass. Ave., Boston 02115 471-8404, 262-1565
National Lawyers Guild,
120 Boylston St., Boston 02116 542-5415

STUDENT

Gay People at BU, c/o Program Resources Office
George Sherman Union, Boston University.
Gay/Lesbian Concern Group of Boston College
Boston College, Chestnut Hill MA 02167 262-2473
UMass/Boston Lesbian & Gay Center
Dorchester 02125 287-1900x2169
Harvard-Radcliffe Gay Info. (M-F, 6-12) 495-5476
Gays at MIT, Rm. 50-306, Cambridge 02139 253-5440
Northeastern U. Lambda 255 Ell Ctr., N.U., Boston 02115
Tufts Gay Community,
c/o Student Activities Office, Medford 02155

WOMEN

Aradia Counseling for Women, 520 Comm Ave
(Kenmore Sq.) 247-4861 x58
Cambridge Women's Center, 46 Pleasant St. 354-8807
Counterpoint Publ.,
Box CY 442, 400 Comm. Ave., Boston 02215
Daughters of Bilitis, 1151 Mass. Ave.,
Cambridge 02138 661-3633
Dyke Doctors (Lesbian Physicians, Med Students
Health Pros) 354-5910
Gay Professional Women's Assn.,
Box 308, Boston U.S.A., Boston 02215
Lesbian Liberation, c/o Women's Center 354-8807
Miriam Rosenberg (counseling) 1-358-7512
National Organization for Women
99 Bishop Allen Dr., Cambridge 02139 661-6015
Tufts Women's Center 628-5000 x793
Women's Alcoholism Program,
1348 Cambridge St., Cambridge 02139 661-1316

RELIGIOUS

Am Tikva 524-1617
P.O. Box 11, Cambridge, 02138 628-3986
Dignity, 355 Boylston St., Boston 02114 536-6518
Friends (Quaker) for Lesbian and
Gay Concerns, 5 Longfellow Pk., Cambridge 227-9118
Integrity, P.O. Box 2582, Boston 02208 262-3057
Lutherans Concerned for Gay People 536-3788
Metropolitan Community Church 923-7664
Fr. Paul Shanley 964-0996
Unitarian Universalists' Office of Gay Concerns
25 Beacon St., Boston 02108 742-2100

MEDIA

Alyson Publ., 75 Kneeland, Boston 542-5679
Boston's Other Voice, WROR, 98.5FM Dennis 965-1311, 725-2730
Common Ground, WMBR, 88.1FM Fag Rag 661-7534
Gay Community News 426-4469
Good Gay Poets 661-7534
Lesbian and Gay Media Advocates
c/o GCN, 22 Bromfield, 02108 542-5679
Musically Speaking (WMBR 88.1FM, Sun. 1-3)
Melanie 494-8810
Persephone Press, Box 7222, Watertown 02172 924-0336
Women's Educ. Media, 47 Cherry St.
Somerville 02144 666-0350
Xanadu Graphics, 143 Albany, Camb. 02139 661-6971

MEDICAL/COUNSELING

Alcoholics Anonymous 426-9444
Ariel Counseling 739-6381
Belville & Assoc. 266-1450
Exodus Ctr., 25 Huntington Ave. 02116 266-0612
Fenway Community Health Center, 16 Haviland St. 267-7573
Gay AlAnon (families of alcoholics) 843-5300
Gender Identity Service 864-8181
Homophile Alcoholism Treatment Service 542-5188
Gay and Lesbian Counseling Services 80 Boylston St. #855 542-5188
Mass Bay Counseling 31 Channing St., Newton Corner 02158 965-1311
Tapestry Counseling Inc., 20 Sacramento St., Cambridge. 661-0248 956-5293
Tufts Skin Care Clinic (VD treatment) 781-2040
Turley & Assoc., 31 Channing St., Newton, 02158 666-8280
TVTS Support Group (Gender Center) Martha 232-1459
Robert Taylor, MD, 1755 Beacon St., Brookline M. Zucker, acupuncture 173 Mt. Auburn, Cambridge 924-3332

ACCOMMODATIONS

Parkview Guest House, 85 Westland Ave. 02115 536-3608
BOOKS/BARS

Glad Day Book Shop, 542-0144
New Words, 186 Hampshire, Cambridge 02139 876-5310
Red Bookstore, 136 River St., Camb. 491-6930
Buddies, 733 Boylston St. 262-2480
Chaps, 27 Huntington Ave. 266-7778
The Eagle, 520 Tremont 542-4494
Elbow Room, 100 Chandler (at Clarendon) 338-8447
Herbies Lone Star, 8 Columbus Ave 338-9852
Harry's Place, 45 Essex St. 482-9040
Boston Ramrod, 1254 Boylston St. 266-2986
Jacques, 79 Broadway 338-9066
Marque, 512 Mass Ave. (Cent. Sq., Camb.) 492-9545
Napoleon Club, 52 Piedmont St. 338-7547
Paradise, 180 Mass. Ave. (Cambridge) 864-4130
Pipeline, 9 Lansdowne St. 536-0206
Playland, 21 Essex St. 338-7254
Rustlers, 77 Berkeley 338-9089
Skippers, 252 Boylston St. 262-5735
Somewhere, 295 Franklin St. 423-7730

Sporter's Cale, 228 Cambridge St. 742-4084
Twelve Twenty, 1270 Boylston 437-1257
Club Boston (Gay men's baths), 4 LaGrange St. 426-1451
South Station Cinema, 23 South St. 423-4340
Art Cinema, 204 Tremont 482-4661

Eastern Mass. (617) INFORMATION/SERVICE/SOCIAL

Central Middlesex Social Club
Box 470, Maynard 01754 263-9607
Frenz & Luvers, Box 213, W. Boylston, 01583 756-0730
Gay Hotline 224-6931
Mass. Teachers Assoc./Gay Rights Caucus
P.O. Box 75, New Salem 01355 342-5117
Montachusetts Gay Alliance, Fitchburg
Box 806, Marblehead, 01915 745-3848
North Shore Gay Alliance
Survival Crisis Line 471-7100

RELIGIOUS

Dignity Merrimack Valley, P.O. Box 321, Methuen 01844
MCC Worcester, 2 Wellington St. 753-8360

WOMEN

Everywoman's Center, Box 949, 14 Center
St., Provincetown 02657 (4-6pm)
New Bedford Women's Clinic 996-3341
Origins, Inc., A Women's Center
169 Boston St., Salem 01970 745-5873

STUDENT

Clark U. Gay Alliance, 950 Main, A-70
Gay Outreach Assoc. for Lowell (Univ.) Students
South Campus, Student Union Rm 348 453-3804
Salem State Gay Task Force
Salem St. College, Salem 01970 745-0556 (ext. 209)

Western Mass. (413) INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition, P.O. Box 1562,
Pittsfield 01201 442-1819
Lesbian and Gay Men's Counseling Collective
406F Student Union, UMass, Amherst 545-2645
Help Line 664-6391, 664-6392
Pioneer Valley People's Gay Alliance
Box 181, Northampton, 01061 586-5979
Dignity/Springfield, P.O. Box 1604 Springfield 01101

WOMEN

Common Woman Club, 78 Masonic St.,
Northampton 01060 584-4580
Everywoman's Center, Amherst 545-0883
Franklin Cty. Lesbian Alliance
P.O. Box 235, Deerfield 01342
Gay Women's Caucus, Amherst 545-3438
Lesbians United 33 Pearl St., Pittsfield, 01201 499-2425
New Alexandria Lesbian Library
P.O. Box 111, Huntington 01050 545-0626
Southwest Women's Center 665-4705; 253-3082, 774-5464
Women's Media Project (WMUA, 91.1FM) 545-2876
Womanlyre Books 586-6445

STUDENT

Hampshire College Gay Men's Alliance
Box 1355, Amherst 01002
Lesbian & Gay Men's Counseling Collective
406F UMass Student Union, Amherst 545-2645
Lesbian Union, 920 Campus Center,
UMass, Amherst 01003 545-3438
People's Gay Alliance, RSO 368 Student
Union, UMass, Amherst, 01002 545-0154
Williams Gay Peoples Union
S.U. Box 3212, Williams College, Williamstown 01267

Connecticut (203) INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139, New Haven 06505
Gay Switchboard, Hartford, M-S 1-11pm,
Sun 1-5 pm, P.O. Box 514, Hartford 06101 522-5575
Gay and Lesbian Switchboard, New Haven,
P.O. Box 72, 06501; M-F 8-11pm 624-6869
Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm
George W. Henry Foundation (counseling),
45 Church St., Hartford 06103 522-2646
Greater Hartford Lesbian & Gay Taskforce
45 Church St., Hartford 06103 249-7691
Institute of Social Ethics/Gay National Archives,
One Gold St., Suite 22-B, Hartford 06103 547-1281

WOMEN

Gay Women's Collective, c/o Women's Center,
Box U-118, UConn, Storrs 06268 486-4738
Heartroots Feminist Therapy Collective,
22 Allen Pl. #B3, Hartford 06106 249-0504
Shorelinewoman 481-3575
Women's Center, Hartford, 57 Pratt St.,
c/o Hill Ctr., 350 Farmington Ave, Hartford 06106 249-7691
Women's Center, Manchester Community
College, P.O. Box 1046, Manchester, 06040 646-4900
Women's Center, UConn, Box U-118,
Storrs 06282 486-4738
Women's Center, Wesleyan, Box WW,
Wesleyan Sta., Middletown 06457 347-9411
Women's Liberation Center, New Haven,
614 Orange St., New Haven 06510 436-2488

STUDENT

Alternate Lifestyles Awareness Group,
Social Work House, Farmham Ave.,
New Haven 06515 397-4331
Eros, Gay Students at Trinity College
c/o Chaplain's Office, Hartford 06106 527-3151
Gay Alliance at Yale,
P.O. Box 2031, Yale Sta., New Haven 06520
Gay Alliance, UConn, Box U-8, Storrs, 06268 486-2273
Gay Alliance, Wesleyan, c/o Women's Center,
Box WW, Wesleyan Sta., Middletown 06457 347-9411
Lesbian and Gay Community at Conn. College
P.O. Box 1295, New London 06320
Gay Student Ctr., Yale, Box 2031, New Haven 06520
Lesbian/Gay Student Alliance UConn
W. Hartford 06117 523-4841 x-267
Lesbians, Wesleyan, c/o Women's Center,
Box WW, Wesleyan Sta., Middletown 06457 347-9411
Yaleians, P.O. Box 2031, Yale Sta., New Haven 06520

RELIGIOUS

Dignity/Fairfield County,
P.O. Box 348, Belden Sta., Norwalk, 06850
Dignity/Hartford, P.O. Box 72, Hartford 06141 233-8325
Dignity/New Haven, P.O. Box 285, West Haven 06516
Integrity/Hartford, P.O. Box 3681,
Central Sta., Hartford 06103 522-2646

MEDICAL/COUNSELING

Integrity/New Haven, P.O. Box 1777,
New Haven 06507 787-1518
MCC/Hartford, P.O. Box 514, Hartford 06101 522-5575
MCC/New Haven, P.O. Box 1273,
New Haven 06505 777-9808

STUDENT

Gay AA (Danbury) 748-5341
Gay Health Workers at YNHH,
Box 2031, Yale St., New Haven, 06520 436-8354
Mooseend (counseling) 727-0379

Rhode Island (401)

Rhode Island Gay and Lesbian Youth 751-3322, 272-9247
Families of Gay Persons 723-0050
Gay Help Line 751-3322
Box 5671, Weybosset Hill Sta. 02903 8pm-midnight
Gay Community Services of R.I.,
Box 6563, Providence 02940 728-6023
Providence Gay Group of AA 331-2047
Counseling & Consulting 15 Christopher St.
161 Prospect Hill, Newport 02840 847-7229
Gay Women of Brown, c/o Sarah Doyle Women's Center,
186 Meeting St., Providence, 02912 863-2189
Women's Growth Ctr.,
97 Knowles St., Pawtucket 02860 728-6023
Brown/RISD Gay Students, Box 49, Brown U.,
Providence 02912 863-3062

Brown U. Lesbian-Gay Alumnae Assoc.
GCN Box 5, 22 Bromfield.
Boston 02108 720-1870, 661-7223
Dignity Providence, Box 2231, Pawtucket 02861 941-7235
MCC Providence, 5 Junction St., Providence 272-9247
MCC Special Ministry (terminally ill, aged and
handicapped), Rev George McDermott 272-9247

New Hampshire (603)

Gay NH Intoline, 10am-10pm, Concord 224-6931
Nashua Area Gays, P.O. Box 3472, Nashua 03061 888-1305
NH Lambda, Box 1043, Concord 03301
224-3785, 889-1416
746-3339; (crisis) 483-2592
NH Area Parents of Gays, 140 Kimball Hill
Rd., Hudson 03051 (Sandi or Roni) 880-7219
Greater Nashua Area NH Lambda,
Box 3541, Nashua 03061
Speakers Bureau, Box 521, Concord 03301
Concord Area Gay Youth,
Box 832, Concord 03301 228-0493
Concord Men's Group
Box 832, Concord 03301 Joe 224-6931
Suncook Gay Prisoner Project 485-5612
Gemini, Keene Support Group,
Box 461, W. Swanzey, 03469
Laconia Men's Group, Box 782, Laconia 03246
Seacoast Gay Men, P.O. Box 1394 Portsmouth 038

